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A
F U L L R E V I E W
AND
EXPOSURE
OF
BISHOP COLENSO'S
ERRORS AND MISCALCULATIONS
IN HIS WORK,
"The Pentateuch and Book of Joshua critically
Examined."

BY
J. C. MARSHALL,
THE HON. JUDGE MARSHALL,
OF NOVA SCOTIA.

L O N D O N :
WILLIAM FREEMAN, 102, FLEET STREET.

1863

LONDON: BURNS AND CO., STEAM PRINTERS, EDGWARE ROAD, W.

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INTRODUCTION.

IN this age, so especially marked by extraordinary occurrences, the one which seems the most singular and astonishing, is that of a Bishop, in an Evangelical Church, publicly denying the veracity of large portions of sacred Scripture, which contain the primary and foundation truths of all divinely revealed religion. The Bishop here alluded to, is Dr. Colenso, Bishop of the African Diocese of Natal, who has amazed, as well as grieved, the Christian world by the book he has lately published, as a criticism on "The Pentateuch and the Book of Joshua." In this plainly profane work, he has gone even beyond the authors of "Essays and Reviews," by a more

manifest and enlarged hostility to Divine revelation generally. It is true he has not explicitly avowed that extended opposition, but he has, in effect, displayed it, by saying in his preface—“How hollow is the ground upon which we have so long been standing, with reference to the subject of the Inspiration of Scripture ;” and, further, in a subsequent page of his preface, where, after reciting that part of the declaration required of candidates for the clerical office, that they “unfeignedly believe all the canonical Scriptures,” he remarks, “which, with the evidence now before me, it is impossible wholly to believe in.”

The Author of this Answer to Bishop Colenso having for more than *forty* years past been daily engaged in the prayerful examination and study of the sacred records, and having been thoroughly convinced of their Divine origin and character, and having experienced a good measure of that holy and joyous instruction they are designed and adapted to impart, he felt it a Christian duty to prepare and publish Answers to the various

positions and objections contained in the Bishop's profane and pernicious work. The Answers are applied to those objections as they appear in the several chapters of his book. It is hoped that they will assist, in some good degree, in exposing its fallacies and falsities, as well as numerous errors and miscalculations as to *numbers*, and its many mistakes and perversions as to the letter and meaning of Scripture.

The Bishop, from his place of abode, in nearly one end of the earth, has sent forth his pernicious work; and this Reviewer, though not a professed theologian, but merely a layman, belonging to a far distant region, in a nearly opposite part of another continent, has ventured to come forth in defence of sacred truth, against one who is so traitorously denying and opposing it.

By the title of his book, the Bishop professes to criticise only "the Pentateuch and the Book of Joshua," but he has shown his more extended hostility to the Scriptures, by selecting passages

from several succeeding Old Testament books, and in his remarks thereon, has as positively denied their veracity, as the historical truth of those mentioned in the title of his book. These additional objections will also be examined and answered in the proper place in this review.

LONDON,

March, 1863.

ANSWERS TO BISHOP COLENZO.

Remarks on the Preface to the "First Part" of Bishop Colenso's Work, entitled, "The Pentateuch, and the Book of Joshua critically examined."

IN turning attention to the work now to be reviewed, the first question which will naturally arise is this,—Why did the author take upon him the solemn and most responsible office of a bishop, when, as he has openly avowed, he had, while a clergyman, and at the time of receiving his present appointment, "doubts and misgivings" respecting the truthful character of the books he has impeached? From expressions employed in several passages in his book, he further seems to suspect, or doubt, the inspiration of the Scriptures generally. When taking upon him the episcopal office, he surely must have overlooked that part of St. Paul's teaching, for the instruction and guidance of his son Titus, concerning a Bishop's qualifications, of "holding fast the faithful Word as he hath been taught; that he may be

able, by sound doctrine, both to exhort and to convince the gainsayers ;” and also to Timothy of being “ apt to teach.” On the contrary, we find, by his own showing, he had those previous “doubts and misgivings,” as to the veracity of that “faithful word and doctrine” which he solemnly undertook to expound to others, and so as to “exhort and convince.” Such having been his early and continued doubts concerning the primary and foundation truths of revealed religion, of course he could not be “apt to teach” concerning them ; and, therefore, should never have gone forth to instruct the heathen, or others, regarding any part of the revelations of Scripture. He has declared his own consciousness of incapacity for any such teaching, in the letter to a Divinity Professor, which he prepared and has published, wherein he appeals to that brother to advise and relieve him in his “distress,” regarding those questions relating to the the *Creation*, the *Deluge*, and other historical events recorded in the Pentateuch, which, as he states, “created him uneasiness in former days,” but which he “then put by,” and thought he “had laid the ghosts of them, at last, for ever.” But it seems that he had not then “laid” them, neither has he succeeded at any time since ; nor could it be expected that he would by the course he has pursued. They are only ghosts, however, and such as have been produced by his own progressive infidelity. He should not have “put by” those questions, but by persevering supplications to the Father of lights, through the medium of his own revelation, and by “comparing spiritual things with spiritual ;” and especially, by ascertaining and examining the many hundreds of

inspired attestations to the truth of the Pentateuch, contained in the Old and the New Testament books succeeding, should have had those spirits of evil expelled for ever. Then he would have been so far qualified to go forth as a missionary Bishop, and been "apt to teach," not only as to the Pentateuch, and the Book of Joshua, but as to sacred revelation generally. Even since the *ghosts* have again haunted him in Natal, he has not taken the best, or proper means to *lay* them, by the scriptural and pious course just now indicated; and by searching the valuable critical Commentaries and other standard works of learned and orthodox divines of his own church, and others; but, instead of any such proper procedure, by the assistance of his friend, and by other means, he has got together a number of the books of German writers, both for and against Revelation, the perusal of which, by his own acknowledgement, have only increased his former infidelity, as might well be concluded; and the *ghosts* have, at last, got full possession of him. And, now, such being his condition, what plausible reason can he possibly show for continuing in his present office of a missionary for instructing the heathen, as to any part of Scripture revelation—most especially, as he intimates that the inspiration of the whole of it stands on "hollow ground?" If, according to the creed of the Deists, and others who reject the whole of revelation, he means to teach the heathen only what is usually termed *natural religion*, he, certainly, needs not the office of a Christian Bishop in an Evangelical Church. Even the polygamist Mormons could scarcely admit him as a teacher, for they admit the truth

of the Pentateuch. Surely, in common propriety, and to observe anything like consistency of conduct, he should immediately not only resign every office, but also all membership in the Christian Church ; every denomination whereof holds those impeached books as authentic records. But it seems, from his writings, that he does not mean to act in any such manner ; but, on the contrary, thinks,—chiefly from the late encouraging decision in the Court of Arches,—that he may still with propriety and consistency retain that *good thing*, the sacred and responsible episcopal office. Whatever may be the decision of a Court of Arches on the subject, there is not a Christian upon earth, having a spark of genuine piety, and the most ordinary knowledge of scriptural truth, but will at once say, that he ought instantly to make the resignation suggested. He says, how “dreadful would be the wrench, to be torn from all one has loved and revered, by going out of the Church,” and that “it would be no light thing for me at my time of life, to be cast adrift upon the world,” and “have to begin life again, under heavy pressure ;” and “have my name cast out as evil.” All the considerations of a merely personal and selfish description are as dust in the balance, and should never be mentioned, as reasons for continuing to hold office in a Church, while *traitorously* denying, and endeavouring to make others disbelieve the most essential truths held by that Church, and which he had solemnly vowed to teach and maintain. By his unbelieving speculations, assisted by infidel German publications, his judgment has become so darkened and perverted, that he has been brought to

conclude, as appears by his publication, that notwithstanding his denial of the truth of the six first books of Bible revelation, he can still consistently remain a "Bishop of the English Church," and "retain the faith of a Christian." He will write a long time before he will find a single candid and intelligent reader of Christian truth, who will agree with him in such a profane and absurd conclusion. He admits, however, that, with his present views, he cannot comply with requests to "plead the cause of Missions." This, alone, should convince him that he should no longer hold the office of a missionary in any Christian Church. It is worse than vain and absurd, for him to draw a distinction between the historical and other revelations of those six books of Scripture; and to declare, as he had done, that, though they are not of historical veracity, yet they contain "revelations of the Divine will and character." Any person, of the most ordinary degree of intelligence, will at once see that if they are not true as to their historical portions, they must be quite unworthy of reliance, as to all the rest of their contents. Indeed, it is evident, on the very face of the books, that nearly the whole of the revelations they contain are of a narrative or historical description.

At page 7 of his preface, he writes :—

"It is true there were one or two stories which presented great difficulties, too prominent not to be noticed, which were brought every now and then before us in the lessons of the Church, such *e.g.* as the account of the Creation and the Deluge."

He does not intimate any particular whatever, forming or contributing to such difficulties, or suggest

any precise objection. Does he think that the account of Creation should have been of such a minute and explanatory description as to enable him fully to comprehend all the actings of the mind and will of the Divine Creator, and His almighty and infinitely wise operations, in the calling into existence the materials of Creation, and forming the several vast bodies in the planetary system; and establishing their positions, dependencies, and revolutions; and also in forming all the minutiae of structure, in the infinitely varied forms of animal and vegetable life; as well as of inanimate bodies? Such an account we surely did not need, as to any part of our duty while here, or as lessons in relation to eternity. It would only have served as matters for infidel criticism, by such persons as Bishop Colenso and other essayists of the day, who hold, and are promulgating, similar profane sentiments with himself, regarding Divine revelation. He must be content to remain ignorant of all such knowledge concerning those Divine plans and operations; for it has not been given to any mortal to be qualified to ascertain and comprehend them. He cannot even discover and explain how his own body and spirit are united; nor with all his scientific and philosophical lore, can he fully comprehend the philosophy of the actings of his own mind. Does he think the time occupied in the work of Creation was too long or too short, or that the command for the production of light could not avail to produce it; or that it could not appear before the creation of the sun?—the old infidel objection, which has so often been answered and refuted by men of genuine science, even on the known principles

of natural philosophy. Or does he think it impossible that the living creatures of the earth and sea could appear at the word of the Creator ; or that He could form the body of man from the dust of the earth, and produce and convey into that body the active and intelligent spirit ? Does he deem it impossible that, by the action of the same Creator, the woman could be formed out of a part of the man ; or that, by the same word, the vast varieties of the vegetable order could be brought forth from the earth, and all inanimate objects be made to appear ? Here we are, however, men and women, on this earthly globe, with the vaulted sky and its vast and splendid constellations above us ; and living creatures and inanimate substances, of almost infinite variety, all around us, and in every part of the earth and the sea. His reason alone, independent of any of his critical science, will tell him that all these creatures and objects must have had their origin, and have proceeded, from some Being of Almighty power, and boundless wisdom and skill, who knew how to plan and execute his creative operations infinitely better than any human or other finite intelligence can conceive or comprehend. Moreover, will not that reason, if not strangely perverted—but if conjoined with experience—fully convince him that all those creatures and objects are most admirably and thoroughly adapted to fulfil the various purposes of their relative places in the order of the natural world. Possibly, instead of this Bible account of creation, he would prefer the cosmogony of an essaying brother in unbelief, who has given to the world, from the “clear view” he says he attained, the marvellous

disclosure that this earth at some early period, which no numbers or even imagination can reach, was a “fiery ball, spinning on its own axis ;” and for a time also, “beyond all calculation ;” but that, of *itself*, at some immeasurably distant period, it became “cooled and hardened, and capable of receiving and sustaining organized existences ;” and that the rocks were first formed by some “drossy substances,” and deposited themselves in the “depths and cavities of the earth.” There, however, his work of creation ceased ; and how other inanimate substances and all living creatures came into existence, he has not been able to tell us. Can the Bishop supply the deficiency ? and, if so, as he is not satisfied with the Mosaic account of creation, he ought to do it, as an act of benevolence to the world.

At the same page of his Preface he relates that a simple-minded native, in his diocese, asked him as to his belief of the Scriptural account of the entry of the various creatures into the ark “by pairs,” and whether “Noah gathered food for them all ;” and he says his “heart answered in the words of the prophet—‘ Shall a man speak lies in the name of the Lord ?’ I dared not do it.” He then says his knowledge “of some branches of science—of geology in particular—had increased since he left England ;” and that he now “knows, for certain—on geological grounds—that a universal deluge, such as the Bible manifestly speaks of, could not possibly have taken place in the way described in the Book of Genesis—not to mention the other difficulties which the story contains.” The only fact, however, which he offers to show such impossibility is, that “volcanic hills

exist, of immense extent, in Auvergne and Languedoc, which must have been formed, ages before the Noachian deluge; and which are covered with light and loose substances, pumice-stone, &c., that must have been swept away by a flood." Some other simple-minded native in Africa, or elsewhere, might puzzle him, and bring him to a stand by asking these simple questions: "Have there been no volcanic eruptions, and no volcanic hills formed, within the more than 4,000 years since the Deluge mentioned in Scripture? and why not in the places mentioned? and why must all those substances and pumice-stones have been there before the Deluge? and why may they not have been since deposited, or formed there? Surely, there is nothing to prevent the conclusion, that there have been later formations and deposits. Several other geologists, of equal or greater science, have shown that all geological appearances are perfectly consistent with the Scripture accounts of the Deluge. Does he think that the Almighty Being, who created the water, and who, as He has declared, "founded the earth upon the seas, and established it upon the floods;" who "strengthened the fountains of the deep;" that he could not break up those deep fountains and rive asunder the crust of the earth resting upon them, and cause the waters of those vast fountains to come forth over the face of the earth, and at the same time cause the rain to descend from the heavens, and produce the water in such quantity, as to far overtop the whole surface of the earth, and destroy all animal life? Does he think that forty days were not sufficient for producing the requisite quantity of water? Other unbelievers

have long ago made these contemptible objections; and they have been refuted and silenced, and their infidelity fully exposed. Does he not know that there is not a mountain of our globe actually four miles in perpendicular height? But it is needless, as well as presumptuous, to speculate or conjecture about it in any manner whatever, for there is the decisive record in Gen. vii., xix., xx., xxi., xxii.,—"And all the high hills that were under the whole heaven were covered;" "and the mountains were covered;" "and all flesh died that moved upon the earth, both of fowl and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man." In Job xxii., there is a plain reference to this universal deluge; and in Matthew xxiv. and Luke xvii., we find our Lord's declaration, that, in the days of Noah, "the flood came and destroyed them all;" again, in Peter ii., iii., we see recorded, that God "spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of ungodly;" and further, in chap. iii., that, "the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished." Here then are inspired, and most confirmatory proofs, both of the Deluge itself, and of its *universality*. Surely the Bishop will not have the impiety to say that our Lord advanced fabulous falsehoods as truth, to illustrate his teachings; or that the inspired evangelists and the apostle have made false records on the subject. Next, as regards the preservation of Noah and his family, and the various animals in the ark, we learn from his own state-

ment that the native African, “with the simplicity of a child,” brought him, though an episcopal theologian, at once to a stand, by his question as to how the animals and other creatures came, or were brought to Noah. Very properly, he says, he “would not tell a lie” on the point; but, surely, as a D.D. and a Bishop, he should have been able to give the simple native some answer of a generally satisfactory description. But, of course, he could not do it, as his own mind was previously filled with unbelief on the subject. All this shows that Dr. Colenso should never have gone forth as a missionary to the heathen; and that all such sceptical and unbelieving Doctors, Bishops, and others, are not only altogether unsuitable and unqualified to undertake the instruction of the heathen, and other ignorant persons in any part of Scripture revelation, but incur much guilt by engaging in such a sacred and awfully responsible employment. He might, at least, have given to the poor darkened African some such answer as the following explanation on the point, by a learned and critical commentator, and of the ecclesiastical body also, but very far more orthodox than the Bishop:—

“It was physically impossible for Noah to have collected such a vast number of tame and ferocious animals; nor could they have been retained in their wards by mere natural means. How then were they brought from various distances to the ark, and preserved there? Only by the power of God. He who first miraculously brought them to Adam, that he might give them their names, now brings them to Noah, that he may preserve their lives. And now we may reasonably suppose, that their natural enmity was so far removed, or suspended, that the lion might dwell with the lamb,

and the wolf lie down with the kid, though each might still require his peculiar aliment. This can be no difficulty to the power of God, without the immediate interposition of which, neither the Deluge nor the concomitant circumstances could have taken place."

There could, indeed, be no difficulty with the infinitely great Creator so to suspend or regulate the instincts and propensities of His creatures, as to preserve them all in perfect harmony. There was a similar manifestation of the suspension of natural propensity in the instance of the preservation of Daniel in the den of lions. But it is highly probable, from the Bishop's remarks concerning scriptural miracles generally, that he does not credit this narrative any more than the other. Should he—as some other unbelievers have previously done—allege it an impossibility that the ark could contain all the various creatures, he may be answered, that Bishop Wilkins, of his own church, long ago wrote, that

"If we come to an exact calculation, all the animals may be comprised within about 120 species; and the feathered tribes, who belong to the land only, even within a less number. In regard to room in the ark for holding them, a portion of it, equal to the length of St. Paul's Cathedral, and of the width of its inward altitude—which would afford stall room for 500 horses—would be more than sufficient space to contain all the pairs of those different species of animals and birds."

Bishop Colenso can hardly help knowing that many learned writers in different countries, and at various periods, have also shown that a building of the size and capacity of the Ark as described in Scripture, would be amply sufficient to contain Noah and his family, and all the creatures, with food for the whole. Finally, it

must be borne in mind, that those sublime and wonderful events of the deluge, and the preservation of Noah and his family and the other inmates of the Ark ; with all the particulars concerning them were according to the arrangements, and were the miraculous displays of the purposes and operations of the Almighty and just ruler of the universe. And will any prescribe limits to the power of Him who has said, "Is anything too hard for me," or presume to say unto Him, "What doest thou?"

At page 24, he expresses himself to the effect of its being a hardship on a young man entering the ministry of the Church of England that he should

"Solomnly bind himself for life to believe unfeignedly all the canonical Scriptures, while he probably knows enough already of geology, at all events, if not of the results of critical inquiry, to feel that he cannot honestly profess to believe in them implicitly."

What other standard or rule would he have? Would he have it left to each of them to fix his own proportion of belief on the subject, and determine for himself how many of the books of Scripture, and how much of any them he would admit for forming his creed ; and further, with the privilege of varying his faith and rule on those points as frequently as he might feel disposed to such variations? What kind of a church or Christianity should we very soon have under such a condition of things? It is very bad now, when such men as Dr. Colenso can hold a bishopric and solace himself with the conclusion that according to a decision of the Court of Arches, he can still retain that dignified and most important office.

Neither a young man, nor any other, having any regard to conscience, or sound principle, or to any good feeling, should think of entering into the ministry of any Christian church, without yielding his sincere and full assent to the truth of the whole Bible revelations.

Neither reason nor Christianity can admit of any lower or other rule, as to such admission. Unhappily, however, we see that of late, not a few directly opposite characters manage to find their way into that ministry; and seem determined, if possible, to hold their places within it. It is both absurd and profane, for any to desire and endeavour to obtain such admission, while disbelieving the authenticity of any of those canonical books.

He speaks of men of science not having, "leisure to pursue very far for themselves such investigations as these;" and says, that "the work of examining into the modern view of Scripture inspiration, as to its truth or falsehood, is a work for theologians, and not for natural philosophers." It is, indeed, to be much regretted, that the men of science, and others in the superior classes, so generally neglect to search the Scriptures diligently, to ascertain for themselves the truths of revelation, and the real foundations of the Christianity they profess. All such persons are highly blameable in thus slighting or disregarding their spiritual interests. They might, if they were willing, find sufficient portions of time for exercises and duties of such primary importance; and they may be assured, that having the Scriptures so readily at hand, they will not at last be permitted to charge altogether to clerical teachers their ignorance

as to *doctrinal belief*, any more than as to *practical duty*. Such are the characters who, perhaps, more than any others, are liable to be deeply injured, and some of them it may be feared, landed in permanent infidelity, as to revelation generally, by this profane publication of Bishop Colenso.

At page 26, he expresses his belief, that

“There are not a few among the more highly educated classes of society in England, and multitudes among the more intelligent operatives, who are in danger of drifting into irreligion and practical atheism, under this dim sense of the unsoundness of the popular view, combined with a feeling of distrust of their spiritual teachers.”

It is, indeed, probable that such is the condition of those classes to a large extent; but not so much, if at all, from the causes he assigns, as from the fact, that so many of such teachers and writers as himself are abroad among them, sowing the fruitful seeds of that “irreligion and infidelity.” He is doing a very large share of this work, of setting some *adrift*, and helping others rapidly along the stream, towards the abyss of *entire infidelity*, as to all Scripture revelations, or into decided atheism. Yet, strange as it must seem to any Christian, or even rational person, he declares that he has written his book specially for those persons he has mentioned; a book, which so avowedly denies the very *primary* truths of all divinely revealed religion.

With regard to the bearing of his denial of the historical truth of the Pentateuch, on the New Testament Scriptures, he says,

“Should God in his Providence call me to the work, I

shall not shrink from the duty of examining on behalf of others into the question, in what way the interpretation of the New Testament is affected, by the unhistorical character of the Pentateuch."

Whatever call or suggestion he may have from any any other quarter, it is certain that the unchangeable God of truth, will never call him to any such work. One would naturally and reasonably think that as a Bishop of a Christian church he should have made that examination, and settled his mind on the point before even planning such a book, to say nothing of sending it forth to the world. He seems, indeed, to be somewhat alarmed already, as to the New Testament evidence regarding the truth of the Pentateuch, and well he may, when he cannot but know, that there are in that inspired revelation, such numerous and express references to the historical events and other portions of the Pentateuch—nearly *two hundred and fifty* in all—as will hereafter be shown, and a still larger number in the Old Testament books, following those he has impeached. He seems alarmed, especially as to the force of our Lord's words which he has cited, referring to Moses and his writings, and to several events recorded in the Pentateuch. He endeavours, however, to avoid their conclusive force by several profane opinions of his own, one of which is, that, "our Lord merely accommodated his words to the popular, but unfounded belief of the day," as to those events, and another of the still more *profane* and *revolting* description, that "He did not know of the unhistorical character of those Pentateuch books." And this he has done with the New Testament facts before him,

that our Lord knew the thoughts in the minds of the Pharisees,—knew of the death of Lazarus though absent—foretold that the disciples would meet the man bearing the pitcher of water; also the particulars of his own betrayal and denial, conviction, death, and resurrection, and many other events, showing his divine knowledge of all things past, as well as future. Those profane opinions of the Bishop, have already, by one writer been properly designated, as nothing less than “awful blasphemy.”

Those who would draw from those proofs of our Lord’s omniscience, an argument against his (the Bishop’s) own profanity he charges with bringing “the sacred Ark itself into the battle field.” It is he who with presumptuous daring has brought it into that field, and he will be grievously disappointed, if he thinks that those who believe in its divine origin and character, will stand quietly by and suffer him, or any other, to plunder and destroy its sacred contents. In closing his preface, he commits the work—“into the hands of God, beseeching him, mercifully to accept and bless it, as a feeble effort to advance the knowledge of His truth in the world.”

A deplorable instance is here afforded of the liability of the naturally dark and erring human mind, as to the counsels and ways of God, to fall under the most impious and ruinous delusions, and in the words of inspiration, to “call evil good, and good evil;” and “put darkness for light, and light for darkness;” and thereby become exposed to the woe of those,—“who are wise in their own eyes, and prudent in their own sight.”

*Examination of Bishop Colenso's "Introductory Remarks
on The Pentateuch."*

AT page 8 of his Remarks, he has written as follows :—
“The Pentateuch, as a whole, cannot possibly have been written by Moses, or by any one acquainted, personally, with the facts which it professes to describe.”

This is indeed a strangely absurd remark. Of course Moses could not have been personally acquainted with the facts he has described, unless he had been *personally* present when they occurred. He does not say, or pretend, that he was *personally* present at the Creation ; or the building of the Ark ; and Noah and his family, and the animals entering it ; or the succeeding deluge ; or the confusion of tongues ; or the facts of the histories of Abraham, Isaac, and Jacob ; or the sale of Joseph ; or the going down of Jacob and his family into Egypt. Although personally present in the basket of bulrushes, he did not even know of that personal event, until his mother, or some other person, afterwards told him of it. Nobody can suppose that Moses was personally acquainted with any of those facts ; therefore the Bishop's remark, by way of objection, is absurdly superfluous.

The case he has mentioned, on his next page, recorded in Exodus xxi., of the servant dying, shortly after being

smitten with a rod by his master ; and which, he says, he found it so difficult to explain to the satisfaction, either of the native or himself, is certainly one which, as a professed teacher of revealed truth, he should not have hesitated to conclude, was both righteous and merciful ; and should have been able to explain it as of that description. But the Bishop seems, by his remarks, to have done his utmost to make the case appear of a directly opposite description. In considering the case, it may first be noticed that the smiting is with “ a rod,”—a suitable instrument for correction—if of small or moderate size, and not at all likely to cause death, especially if only a single blow be given ; and from merely the word “ smite ” being used, it cannot fairly be inferred that a continued striking, or beating, is meant. Also, the continuance of the servant in life for the time mentioned,—meaning, undoubtedly, an indefinite time, more or less,—will, of itself, raise the presumption or reasonable probability that the death occurred from some other cause. A comparison with the preceding case, of the servant dying “ under the hand,” that is, immediately on the infliction of the blow or beating, will show the great difference between the two cases, and the perfect justice and equity of each of the divine enactments. By the case put, of *immediate* death, is evidently intended one in which a heavy rod or stick, of a dangerous kind, is used ; and on such a part of the body, and with such violence, and under such other circumstances, as manifested an intention to take life. Therefore, in that case of immediate death, it is declared that the master shall be punished, and that punishment

was death, as for *murder*, according to several divine decisions previously declared, one of which is contained in verse 12 of the same chapter of Exodus. Moreover, it must be borne in mind, that all the laws then ordained under that *theocracy* were absolutely and exclusively a divinely authoritative code, in which scarcely anything was left to human judgment or discretion, which, if permitted to be exercised among such a people in any important matter, especially where life was concerned might err, and conflict with the Divine will and arrangements. Therefore, under all the circumstances which might relate to such a case, and that no mistake or error might be committed by unjustly or improperly taking a life, it would seem as though the Divine lawgiver had reserved entirely to himself the ultimate decision of the case; and the punishment of death or of any other kind, where, in his wisdom and justice, he should see that any such punishment ought to be inflicted; and which, in his providential moral government, he could at any time execute. By the expression in the text, "for he is his money," is evidently meant, that by the death of the servant the master had lost the value of his services; and, therefore, if not guilty of any undue correction of the servant, or having had any thought or intention of taking his life, and there being sufficient reason to conclude or suppose that the death did not take place from the smiting with the rod but from some other cause, it would not be just to add to that loss of service any punishment whatever.

Even according to human enactments, in all civilized and just governments, all penal laws, especially

where life is concerned, are required to be construed as favourably to the accused as possible. In such a case, therefore, as the one here under notice, where the servant went about as usual, even for a short time after such smiting with a rod, and where any circumstances should appear sufficient to raise a fair presumption or reasonable or probable inference that the death did not occur from the smiting but from some other cause, the master, according to the usual humane rule in favour of life, would not be liable to punishment for the death. But whatever human opinions may be formed regarding the case under notice, or whatever reasons may be conceived or assigned respecting it, the fact that it is equally as well authenticated, and consequently as authoritative, as any other portion of the divinely-established system of laws in which it is incorporated and forms a part, is, of itself, quite sufficient to satisfy every pious and truly reasonable mind that the decision contained in the text must be and is, essentially just and righteous. The Judge of all the Earth cannot but do right, though to short-sighted and erring humanity the reasons of his decrees and acts may, as it were, be hidden in the unfathomable deep. The Bishop has not offered, nor can he possibly shew, the semblance of proof, or any fact or reason whatever to raise the slightest presumption that this decision, as to the master and servant, is not as genuine a portion of that Divine Code, as any other part of it, and consequently as perfectly righteous in its character.

At page 10 he says :—

“ My reason for no longer receiving the Pentateuch

as historically true is not that I find insuperable difficulties with regard to the miracles or supernatural revelations of Almighty God recorded in it, but solely that I cannot, as a true man, consent any longer to shut my eyes to the absolute palpable self-contradictions of the narrative."

Here is a broad assertion, to which he shall, in this review, be all along held, and by his failure to verify it, as will hereafter be shown, the *falsity* of his book will be seen. There are no "self-contradictions," but what he imagines to be such are merely the results of his defective knowledge of the *letter* as well as *meaning* of Scripture, and his mistakes, mis-statements, and perversions. Whatever may have been his earliest examinations of Scripture, it is evident that his late researches have not been like the sincere and honest Bereans of old, "searching the Scriptures daily, whether those things were so;" but, on the contrary, he has framed and carried out a most stringent and *torturing* inquisition against them, to make it appear that "those things" were not *really so*. It is manifest, from the whole of his disclosures concerning his doubts and misgivings, and from the entire contents of his book, that his late researches have not been with the desire or view of comparing Scripture with Scripture, so as to discover its harmony and consistency, but, if possible, to ferret out contradictions and discrepancies, and to magnify and exhibit them, as being of the most formidable and irreconcilable descriptions. By the title of his book, he professes to criticise "the Pentateuch and the Book of Joshua;" but it would seem that, not being satisfied with

what he discovered, or rather thought he had found in those books, to discredit the Scriptures generally, he hastens on to the Book of Judges, and selects there what he thinks will answer his purpose. Still not satisfied, he passes on, in the same profanely evil pursuit, to *first* and *second* Samuel, and then to Chronicles, and produces from them, other particulars as to numbers, and on other points which he thinks will serve to support his denial of the truth of Scripture history. His grossly incorrect statements, and unfair and mistaken suppositions and inferences, regarding his citations from these last-mentioned books, will hereafter be shown, in due order, in this Review. There have been many Doctors of Divinity, and Bishops too, as well as other ecclesiastical critics and commentators, through various ages, quite as learned, or more so, than Bishop Colenso, and certainly with far more piety and real love of truth, who for the larger portion of their lives, and with the most prayerful diligence and constancy, have searched the sacred records throughout, and have satisfied themselves and the Christian Church at large, as to the authentic, consistent, and harmonious character of the whole of the Bible revelations. Bishop Colenso has the *bad singularity* and eminence of being the first to deny its historical veracity, in the manner, and to the extent, he has done it.

Having thus far remarked on the Bishop's introductory chapter, in order to conduct in a more enlarged and pointed manner, this refutation of his charge against the historical veracity of the books he has criticised, it will be well in the first place, to exhibit the *confirmatory* proofs contained in the succeeding books of Scripture,

as to the veritable character of those he has impeached. When we take into view the multitude of inspired testimonies to the truth of the whole of their contents, it seems truly astonishing that any mind capable of being convinced by evidence, especially a Christian Bishop, should not merely form, but openly avow a disbelief of their inspired character and consequent truthfulness. If viewed as merely human compositions, there are no other writings which have ever appeared in our world, which have had the hundredth part of the evidence as to veracity.

In looking through the book of Judges, the first after Joshua, we find 6 express references to events mentioned in the Pentateuch and in Joshua. Passing on to the two books of Samuel, we see in them 10 of such references, and of partial recitals of events recorded in those impeached books. There are 20 of them in the two books of Kings; 15 in 1st and 2nd Chronicles; 3 in Ezra; 21 in Nehemiah. In chapters viii. and ix. of Nehemiah are stated the call of Abraham out of Chaldea; the divine covenant and promise to give his posterity the lands of the seven nations of Canaan; the afflictions of the Israelites in Egypt; and the divine signs and miracles performed there; the deliverance of the Israelites from their bondage; their miraculous passage over the bed of the Red Sea; the destruction of the Egyptian host in that sea; the Divine guidance of the Israelites on their journies, by the pillars of cloud and of fire; the giving of the laws and ordinances, and the re-enacting of the observance of the Sabbath at Sinai, by the instrumentality of Moses; the daily manna from

heaven, and the water from the rock ; the unbelief and disobedience of the people generally ; the making of the idolatrous calf ; their 40 years' wandering in the wilderness ; their conquests of the countries of the Kings, Sihon and Og ; the great increase of the people as divinely promised ; their conquest of Canaan ; their subsequent repeated rebellions against the Divine commands and authority ; their several captivities and afflictions in consequence ; the warnings and admonitions of the inspired prophets sent to reprove them ; and the repeated Divine mercies and forgivenesses extended to them, with various other particulars of the early history of the nation. All these recited events and particulars exactly correspond with the original narratives and accounts of the same events, recorded respectively in the Pentateuch, and in the book of Joshua. In the book of Job, there are two of such references to events mentioned in the Pentateuch, and in 14 of the Psalms, there are not less than 127 ; chiefly in Psalms lxxviii., cv., cvi., cxxxv., cxxxvi. In some of these cited Psalms, taken connectedly, there are recitals, or notices, of nearly every event and particular, of any importance, contained in those books ; from the account of Creation to the occurrence of the Deluge ; and onward, through the history of the several Patriarchs, naming them, including the principal events of their lives respectively. Also the bondage and sufferings of the Israelites in Egypt ; the Divine miracles and judgments relating to their release ; their deliverance and miraculous passage across the Red Sea ; the destruction of Pharaoh and his host ; together with all the other events regarding the

people of Israel, under the leadership of Moses while passing through the wilderness ; and their entrance into Canaan, and its conquest under Joshua, and even in a more enlarged and particular manner than is given in the book of Nehemiah. All of which notices and recitals exactly agree with the same narratives and events recorded in those books of the Pentateuch and of Joshua, together with other events in the history of Israel down to the time of David, and even to a subsequent period. In Isaiah there are 16 of the like recitals and references ; in the two books of Jeremiah there are 26 of them ; 17 in Ezekiel ; 5 in Daniel ; 9 in Hosea ; 6 in Amos ; 5 in Micah ; 1 in Zephaniah ; 2 in Haggai, and 1 in Malachi.

It will thus be seen that the citations, and the references to events and circumstances recorded in those six earliest books of Scripture, so given in the before-mentioned succeeding books of the Old Testament, number upwards of 290 in all. There is scarcely a single narrative, or event, or material circumstance, on any subject contained in those sacred books, named as the Pentateuch, and in Joshua, which is not either expressly cited, or plainly referred to, in those subsequent books of Old Testament Scripture. In very many of the passages in those cited books which contain those references and recitals, Moses is named as the agent or medium through whom many of the Divine acts were made known, and the commands were declared, and laws and institutions established and written.

On examining the New Testament Scriptures, a very large number are found of citations, recitals, and

references, concerning narratives, historical facts, and other events recorded in the Pentateuch and in the Book of Joshua. In Matthew there are 19 of such references ; in Mark 10 of them ; in Luke 17 ; in John 12. In chapters v., xlvi., xlvii. of John, is the express proof that Moses was the writer of the Pentateuch, in these words, by our Lord himself—"For had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words ?" It is perfectly evident that these words of our Lord refer to the Pentateuch, for there never were any other writings except these books, which were held or known either among the Jews or others, as the writings of Moses. Doubtless, one of the portions of those writings of the Pentateuch to which our Lord referred, is contained in Deuteronomy xviii. 15, in the following words—"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me ;" and also in verse 18—"I will raise them up a Prophet from among their brethren like unto thee, and will put my words in his mouth ; and he shall speak unto them all that I shall command them." Will Bishop Colenso presume to doubt or deny the knowledge or veracity of our Lord, in that express reference to those writings of Moses ? or will he charge the inspired evangelist with having made a fictitious and false record on the subject ? He must do one or the other, or both, or else admit that Moses was really the writer of those books, and that they contain inspired and truthful records. In the book of Acts are no less than *seventy-five* recitals and references as to events and other par-

ticulars, contained in the books of the Pentateuch ; and in several of them Moses is named in terms either plainly mentioning, or implying, that he was the writer of those books. In chapter vii. is given the speech of the faithful Stephen, who, it is declared, was "full of faith and of the Holy Ghost;" in which speech he gives all the leading events and particulars in the history of the Israelites, from Abraham down to the time of Solomon. He commences with the call of God to Abraham to leave his native country of Mesopotamia and to remove into Canaan ; the removal of the patriarch accordingly, first to Charran for a time, until his father's death, and then into Canaan ; the divine promise to bestow that land on his posterity, though then he had no child ; the divine predictions of the sojourn, and bondage, and afflictions of that posterity in a strange land and nation ; and of the judgments of God on that nation, and of the deliverance of that posterity from such bondage and afflictions. Further, the Covenant of Circumcision given to Abraham ; the births of Isaac and of Jacob, and of the twelve sons of the latter ; the envy of Joseph's brethren, and their sale of him into Egypt ; his afflictions there, and subsequent favour with Pharaoh, and appointment as governor of Egypt ; the famine there, and in adjoining countries ; the two visits of Jacob's sons to Egypt to obtain food ; Joseph's making himself known to them on their second visit ; his invitation to his father Jacob and all his kindred to come into Egypt ; their journey and settlement there, numbering seventy-five souls in all ; the death of Jacob there, and his burial in Sychem, in the sepulchre pur-

chased by Abraham; the rapid and great increase of the Israelites in Egypt; the order of the King of Egypt for destroying their young children; the birth of Moses; his being cast out and being taken up, and adopted by Pharaoh's daughter; his Egyptian learning and wisdom; his visit to his afflicted brethren when forty years old; his defending one of them, and killing the Egyptian assailant; his attempt to reconcile two of his brethren when engaged in strife; his flight into the land of Midian; his begetting two sons there, at the expiration of forty years' residence there; the appearance of an angel of the Lord to him in the wilderness of Sinai, in a flame of fire in a bush; the voice of the Lord to him, announcing himself as the God of Abraham, of Isaac, and of Jacob; the alarm and agitation of Moses; the Divine command to put off the shoe from his foot, because of his being on holy ground; the declaration of God of beholding the affliction of his people in Egypt, and his determination to deliver them; His appointment of Moses to go to them in Egypt and act as a ruler and deliverer, by the hand of the angel who appeared to him in the bush; the Divine deliverance of the people from their bondage; and the wonders and signs shown by God in the land of Egypt, in the Red Sea, and in the wilderness forty years. Stephen also recites the prediction subsequently made by Moses—and which has been already literally given—regarding the future raising up of a prophet like unto Moses. He further proceeds in their history, and mentions the giving of the lively oracles at Sinai in the wilderness; the disobedience of the people; their

attempt to turn back into Egypt; the making of the idolatrous calf, and sacrificing unto it; the tabernacle of witness in the wilderness, according to the fashion made by Moses, as directed by God; and its being brought into Canaan by Jesus, or Joshua; and the driving out of the Gentile or heathen nations by the Israelites, unto the days of David. All the foregoing historical recitals by Stephen are in exact accordance with the original records of the same facts and circumstances contained in the Books of the Pentateuch, and the Book of Joshua. In the Epistle to the Romans are 11 recitals and references to events and circumstances mentioned in the Pentateuch. There are 15 of them in the two Epistles to the Corinthians; 7 in Galatians; and 1 in 2nd Timothy. In Hebrews there are no less than *fifty-eight* of the like plain and direct references to facts, institutions, and other particulars mentioned in the Pentateuch books. As part of these numerous recitals and references, there are given in chapters xi. and xii. in the most accurate manner, the following historical facts and events recorded in those books, namely:—the creation of the world by the word of God; the sacrificial offering by Abel more excellent than that of Cain; the translation of Enoch, who previously received the testimony that he pleased God; the divine warning to Noah, and his preparation of the ark in which he saved himself and family; the call and obedience of Abraham; his sojourn, and that of Isaac and Jacob, in the land of promise; Sarah being delivered of Isaac in her old age, and the numerous posterity from that child; the offering of Isaac by

Abraham; Esau's sale of his birthright to Jacob; the blessings bestowed on Jacob and Esau by their father Isaac; the blessing of the sons of Joseph, by Jacob when dying; the intimation by Joseph, at the time of his death, as to the departure of the Israelites from Egypt, and his commandment regarding the removal of his body when they departed; the birth of Moses, his being hid three months by his parents; when in manhood, his flight from Egypt fearing the wrath of the King; the keeping of the passover and the sprinkling of blood for avoiding the death of the first-born of Israel, like that which was divinely inflicted on the first-born of the Egyptians; the passage of the Israelites through the bed of the Red Sea; the destruction of the Egyptians in that sea; the awful and terrifying appearances and events at Mount Sinai, in the wilderness; the receiving of the spies by Rahab; the falling of the walls of Jericho after being encompassed several days; and the preservation of Rahab from death on the taking of Jericho. It will be seen that these recitals and references in Hebrews, concerning the events and circumstances recorded in the Pentateuch, are even more extended than those already given from the speech of Stephen, for they commence with the creation of the world by God; and notice several persons and events mentioned in Genesis, which are not named in that speech. In the epistle by James, there are 3 direct references to events in the Pentateuch. In the two Epistles of Peter there are 7 of them; in 1st John 1; in Jude 6; and 1 in Revelation. On summing up all these recitals and references in the New Testament, as to persons and

historical and other events and circumstances, mentioned in the Pentateuch and in the book of Joshua, it will be found that they amount to the astonishing number of 243. When we add to these the 290 of the like recitals and references, in the books of the Old Testament, following the Pentateuch and Joshua, as already shown, it will be seen that the whole of such testimonies, in those following books of sacred Scripture, amount to the vast number of *five hundred and thirty-three*. Now, will Bishop Colenso have the bold impiety to say, that this multitude of testimonies, applying as they do, to very nearly the whole of the events, and other particulars contained in those six first sacred books, and uttered and recorded as they have been, under the most solemn circumstances through thousands of years, and by such a number of inspired historians, prophets, evangelists, and apostles, and several of them afforded by our Lord himself, have all been given in favour of fictions and falsehoods? Even by a number of writers in heathen countries, and in different ages, a great variety of the events recorded in these Pentateuch books, have been mentioned and referred to, without any reservation, or doubt, as to their authentic character. The learned Stackhouse, in the chapter on the Mosaic books, in his voluminous “Body of Divinity,” has thus written:—

“What Moses has said of the origin of the world is recorded in the old histories of the Phœnicians and Egyptians. The formation of man, according to the image of God, and his dominion over other creatures, are described by Ovid, who had them from the Greeks. That all things were created by the word of God, and enlivened by his spirit; and man in particular was made

out of the dust of the earth, are what Epicharmus, Hesiod, Homer and (from the Greeks) Virgil have related. The history of Adam and Eve, of the Tree of Knowledge, and the tempting Serpent, was found formerly among the Indians, as Maimonides tells us, and is still among the Brachmans and the inhabitants of Siam, as later voyagers report. The History of the Deluge, of the Ark, and of those that were saved therein is recorded by Berosess, by Plutarch, and Lucian. Nay, Abydenus, (as he is cited by Eusebius) makes mention of the very dove which was sent out to explore the waters. The building of the Tower of Babel, and the giants attempting to reach the height of Heaven is the common tale of every poet. The burning of Sodom is related by Diodorus Siculus, Pliny, and Tacitus. The use of circumcision is confirmed by Herodotus, Strabo, and Philo Biblius. The history of Abraham, Isaac, Jacob, and Joseph (in the same manner as Moses relates it) was found in several ancient historians, quoted by Eusebius, and is still extant in Justin from Trogus Pompeius. The actions of Moses himself—how he led the people of Israel out of Egypt, received the two tables of the law from the hand of God, and instituted several rites and religious observances, are to be found in most of the same authors.”

Traditions, also, regarding these Pentateuch books, and many of the events they record, as to the Creation, the deluge, the exodus of the Israelites from Egypt, their government and leadership by Moses, their conquest of Canaan, and many other particulars of their history contained in those books, have, from time immemorial, been preserved and believed among very many ancient nations and tribes in various parts of the world.

The Bishop has intimated his apprehension that his denial of the historical truth of the Pentateuch and of the book of Joshua, may require him to “question the

veracity of portions of the New Testament Scriptures." Truly, he must either be very ill-informed as to these Scriptures, or the logic of his mind must be strangely bewildered and darkened if he does not at once perceive and conclude, that he must of necessity deny the truth, not only of the whole of the New Testament proofs, but also of the still greater number of those previous testimonies. To maintain any semblance of consistency he must of course deny the inspired and truthful character of the whole of those testimonies. He has manifestly shut himself up to this profane conclusion.

The books which he has so daringly impeached may truly be said to contain the very foundation truths, not only of the former divinely-revealed dispensation to the chosen people of Israel, but also, to a great extent, of our divine Christianity. Here, then, are books which have been received and held as inspired and truthful records through more than 3,000 years, by very many of the most civilized and learned nations of the earth; which myriads of the wisest and best of men, through all those ages, and in all those nations, have examined and confided in as genuine, and, accordingly, have venerated and admired; which have been deeply and carefully studied, and closely and critically searched, by thousands of learned theologians and men of the highest intellects and scholarship, and held by them all to be Divine revelations; and, lastly, their sacred and veritable character, most conclusively shown by upwards of 500 of the inspired testimonies already so specially exhibited. Yet, in the face of all these testimonies, we see a person, holding the office of a Christian Bishop, exhibiting the

hardihood, as well as impiety, of confronting such abounding and conclusive testimony; and, in effect, declaring that he is wiser than all the *inspired*, the *pious*, and the *wise*, who have thus, through so many ages of the world, held and venerated those sacred records, and testified to their truthful character.

As a professed theologian, he surely should know, and, probably, does actually know, that all the objections he has advanced against the Pentateuch have, by Deists and other infidels, in different ages, been arrayed against its veracity; and have as often been answered and fully refuted by learned divines and others; many of them belonging to the church in which he so unworthily holds his office. Many of the same fallacies and falsehoods have also been noticed and answered by learned critical commentators, who have fully shown the authentic character of those sacred books. One of such learned divines and commentators, Dr. Adam Clarke, who spent upwards of *twenty years* in diligent and searching examination of the whole of the Scriptures,—commenting on nearly every verse,—has written as follows :—

“Every believer in Divine revelation finds himself amply justified in taking for granted that the Pentateuch is the work of Moses. For more than 3,000 years this has been the invariable opinion of those who were best qualified to form a correct judgment on the subject. The Jewish church, from its most remote antiquity, has ascribed the work to no other hand; and the Christian church, from its foundation, has attributed it to the Jewish lawgiver alone. The most respectable heathens have concurred in this testimony; and Jesus Christ and his apostles have completed the evidence,

and have put the question beyond the possibility of being doubted, by those who profess to believe the Divine authenticity of the New Testament."

The same learned commentator, treating of the evidence of the authentic character of the Pentateuch, if considered merely as an uninspired work, has thus written :—

"It was easy for Moses to be satisfied of the truth of all he relates in the Book of Genesis, as the account came to him through the medium of very few persons. From Adam to Noah there was but *one man* necessary to the correct transmission of the history of this period of 1656 years. Now this history was, without doubt, known to Methusalah, who lived to see them both. In like manner, Shem connected Noah and Abraham, having lived to converse with both, as Isaac did with Abraham and Joseph, from whom these things might easily be conveyed to Moses, by Amram, who was contemporary with Joseph. Supposing, then, all the curious facts recorded in Genesis had no other authority than the tradition already referred to, they would stand upon a foundation of credibility superior to any that the most reputable of the ancient Greek and Latin historians can boast. Yet, to preclude all possibility of mistake, the unerring Spirit of God directed Moses in the selection of his *facts*, and the ascertaining of his *dates*. Indeed, the narrative is so simple; so much like truth; so consistent every where with itself; so correct in its *dates*; so impartial in its biography; so accurate in its philosophical details; so pure in its morality; and so benevolent in its design, as amply to demonstrate that it never could have had an earthly origin."

With the numerous similar testimonies concerning the truthful character of the Pentateuch, and also of the Book of Joshua, throughout all the ages of the Jewish and Christian churches, in addition to the more than

five hundred inspired attestations to their truthfulness, as already shown, has this adversary the vanity to think that the same *stale* and *infidel* objections which he has revived will avail to change the belief of Christendom, or even of any one intelligent Christian, as to the veritable character of any part of those sacred records. He could have no valid reason or ground, whatever, to suppose that any good purpose could possibly be answered by the objections he has advanced. Moreover, as there could be no possible call of duty to require him to give them publicity, he should, even if there were no other reason—yet in deference to the judgment of the whole religious world, both Jewish and Christian—have refrained from thus publicly assailing their decided convictions.

Answer to Bishop Colenso's 2nd and 3rd Chapters concerning "The Family of Judah."

THE Bishop here begins his own fabricated and absurd story regarding the Exodus. He first gives the texts in Genesis xlv. (which need not here be repeated), giving the names of the sons of Judah—Er, Onan, and Shelah, and Pharez and Zarah; and also the sons of Pharez—namely, Hezron and Hamul. He then gives the texts in the same chapter, which state the entrance of Jacob and his family into Egypt, mentioning their numbers. He then takes his main position, as to the age of Judah when he went into Egypt; and endeavours to support it on his own scheme, as follows:—

“Now Judah was *forty-two* years old, according to the story, when he went down with Jacob into Egypt.”

He then proceeds to mention the marriage of Judah, recorded in Genesis xxxviii, after, as he states (but not correctly), that Joseph was sold; and when, as he says, Judah was at least *twenty*. He then mentions the births of Judah's three first sons, and the marriages of the two eldest; the growth of the third to maturity; the births of his own other, and twin-sons—Pharez and Zarah, by Tamar; and the births of Hezron and Hamul, sons of Pharez, born before the going down into Egypt, accord-

ing to the Bishop's conclusion ; but which, according to the view and calculations which will here be given, it will not be needful particularly to examine or endeavour to controvert. He had previously said, that

“All these events concerning Judah and his family took place within the forty-two years of his life before going with his father into Egypt.”

He then, at page 19, advances his main objection, as follows :—

“The above being certainly incredible, we are obliged to conclude that one of the two accounts must be untrue.”

In a note at the foot of the page he further says :—

“Judah was about *three* years' older than Joseph, for Judah was born in the *fourth* year of Jacob's double marriage—Genesis xxix., 35 ; and Joseph, in the *seventh*—Genesis xxx., 24—26 ; xxxi., 41. Hence Judah was forty-two years old when Jacob went down to Egypt.”

As the Bishop as here put the case, or story, it would, indeed, seem to be *incredible*. But his starting-point is wrong. This assertion, as to Judah's age of 42, is unfounded. At the time mentioned he must have been very many years older, and, in all probability, nearly, if not quite, 62, as will hereafter be shown. The Bishop puts the case in such a form, as if Judah may have married, and had all his several sons and his two grandsons, according as the particulars are mentioned in Scripture, all within the space of *twenty-two* years. No such inference or supposition is required from the Scripture facts on the subject. Both his chronology and

his arithmetical premises and inferences are merely conjectural, or rather, decidedly erroneous.

In order to come at a right understanding and conclusion on the subject, it is requisite, in the first place, to refer to those particulars as to the ages of some of the persons belonging to the families, and on other points of the subject, on which Scripture gives precise information; and then refer to other particulars, as to supposed ages, dates, and times, concerning which, no such special information is given, but which must now be regarded as merely conjectural or presumptive. Of the first class of particulars or premises, we have, as certain, that Jacob was 130 years old when he stood before Pharaoh, shortly after his entering Egypt; for he made that statement to the king, as mentioned in Genesis xlvii. 9. It is equally certain that Joseph was 17 when sold by his brethren, and was 30 when appointed governor by Pharaoh; and as the seven years of plenty, and two or more of the famine, had passed when he sent for his father, as mentioned in Genesis xlv. 11, he must have been nearly or quite 40, when his father declared his own age to the king. So far, there is certainty, but Scripture gives no precise statement whatever on the following points,—the age of Jacob when he went to Laban at Padan Aram; nor as to the precise time he remained there; nor as to the time of Judah's birth; nor of any other of Jacob's children; nor the time which elapsed between the births of any of them. Nor is there any mention of the age of Judah when he married; nor the times of the birth of any of his children; nor the respective ages of Er, Onan, and

Shelah, his children ; nor what was his own age when he begat Pharez and Zarah ; nor what were their ages, or his own, when they went into Egypt ; nor the age of Judah at any part of his life ; nor what was the age of Hezron or of Hamul when they went into Egypt, supposing them to have been born before. Let all this be borne in mind throughout the investigation. Now, to come at a fair and correct conclusion as to the age of Judah when he went into Egypt, and on the other points in question, it will be requisite to take into consideration the probable age of Jacob, when he left his home and went to Laban at Padan Aram ; and also the length of time he remained there. As already mentioned, there is nothing in Scripture as to his age when he commenced that journey. Some have thought that he was then 77 years of age ; but it is very highly probable that he was not so old by 20 years, or more. His twin-brother Esau had married his two first wives at 40 (Genesis xxvi. 34), not long previous to his being supplanted by Jacob, as to the birthright, and for which he meditated taking Jacob's life. It is not probable, therefore, that Jacob would remain in Canaan, exposed to the effects of his brother's resentment, for upwards of 30 years, and until he was 77. Nor is it at all probable that he would, at that advanced age, have that ardent and rapturous affection and desire for young Rachel which the narrative declares. This would be probable enough at 45, 50, or even 57—his age when he went to Laban, as some have concluded—and with very great probability, as will hereafter appear.

The next point to be ascertained as nearly as possible

is, the full time of Jacob's residence in Padan Aram. The following are the Scripture facts which have a direct bearing upon it. Having become so entirely captivated by Rachel, very shortly after his arrival he makes a bargain with her father Laban, to serve him for seven years, to obtain her for his wife. At the end of the seven years he is deceived by the covetous Laban and gets Leah for his wife, and a week after Rachel also for another seven years service. The first child by Leah is Reuben, born probably a year after the marriage, and then follow, Simeon, Levi and Judah also by Leah, and allowing a year between each, eleven years of the fourteen stipulated would be gone, leaving only three years remaining. All these facts are given in Gen. xxix. and at the close of it is stated, the *important fact* in the narrative that Leah then "left bearing." In the next chapter, the following facts on the subject are given:—Rachel not having any child gives her maid Bilhah to her husband, by whom he has two children, probably within two years more. Then Leah still finding that "she had left bearing," gave to Jacob her maid Zilpah, by whom he had two sons, probably also within the two years following. Afterwards—but it does not appear how long—Leah again began to bear children, and had in succession two sons and a daughter. After all these births, and again for a period not mentioned, and therefore quite uncertain, Joseph is born of Rachel. Here then to a certainty are *seven* children, and Joseph the *eighth*, born in regular succession; and born, according to the Bishop's calculations and story, within the *three* remaining years of Jacob's service for the fourteen

years. This, indeed, is far more *incredible*, to use the Bishop's word, than the case he has put of Judah's marriage, and his descendants within twenty-three years. From the plain facts of Scripture just given, it is absolutely certain that there must have been about eight years at least, and very probably double that number, or more, between the births of Judah and Joseph, making of course the former to be so much older than the latter; instead of only *three* years, as the Bishop has planned it. According to those plain facts of Scripture, these fourteen years of Jacob's service must have expired, about the time Gad was born, the first child by Leah's maid. Where then was Jacob, and what was he doing, all the following years, during which the next *five* children, including Joseph were born? This period will be accounted for from Scripture statements, before this investigation is closed. It is sufficiently certain that Jacob was not away from Padan Aram, during that intervening time, between the expiration of the fourteen years, and his subsequent agreement with Laban, after the birth of Joseph, to serve him for the cattle. This last service it would seem continued for six years. The opinion that Jacob was only 20 years in Padan Aram, has been founded on his reproachful speech to Laban, when the latter overtook him, on his secret departure for Canaan, as recorded in Genesis xxxi. 45, in these words:—

“Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times.”

Now mark, he does not say here, that he had only

been *twenty* years in Padan Aram, or anything of the kind. Not a word, or hint on that point. But on the contrary, in the previous verse 38 he most probably, refers to *another twenty years*, in these words:—

“This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.”

Those learned writers, Mr. Skinner and Dr. Kennicott, long ago examined this subject, with close and critical exactness; and the latter, after referring to difficulties raised on the point, has written concerning it as follows:

“Upon the single principle of Mr. Skinner, that Jacob went to Laban at *fifty-seven* (instead of *seventy-seven*) these difficulties are solved. The common opinion is formed by reckoning back from the age of Joseph, when governor of Egypt, to the time of his birth; and from the *twenty* years which Jacob was with Laban. This number, Mr. Skinner thinks, was originally *forty*; and I think that the Hebrew text, as it now stands, confirms the conjecture; and furnishes the very authority which is so much wanted.

“After Jacob had served Laban *fourteen* years for his two wives, where was Jacob to reside? Esau was still living, and Jacob might well be afraid of returning to him, till more years of absence had disarmed his resentment; and, had the death of Esau happened, Jacob would have been secure. But, let us also remember that Isaac was still alive; and that Esau had determined to kill Jacob whenever their father should die. It would, therefore, be no wonder, if Jacob should have desired to continue longer in Haran. And to carry this point more effectually, he might offer to take care of Laban's cattle, and to live in his neighbourhood, upon such terms of advantage to Laban as could not easily be withstood. Lastly, when the good effects to Laban, from this connexion, had been experienced without profit, nay, with some losses to Jacob, for *twenty*

years, Jacob might naturally grow tired of thus assisting Laban without providing for his own growing family. Accordingly, we find that Jacob covenants with Laban for *six* years of more close attendance and service in Laban's own house, for which the wages were expressly settled. Agreeable to the preceding possibilities, seems to have been the fact—Jacob living in Haran *forty* years, and in this manner :—

14 years in Laban's house, a *covenant servant* for his wives.

20 „ in Laban's neighbourhood as a friend.

6 „ in Laban's house, a *covenant servant* for cattle.

—

40

“Now the *twenty* concurrent years of *neighbourly* assistance, and the disjointed *twenty* of *covenant service*, seem both of them distinguished in the history itself. For, upon Laban's pursuit of Jacob, he mentions *twenty* years twice; which two sets of *twenty*, if really different, makes *forty*. Each mention of the *twenty* years is introduced with the word *zeh*, which word, when repeated, is used by way of distinction, as when we say this and that, the one or the other. Thus, Exodus xiv. 20.—‘*So that the one came not near the other.*’ Eccles. vi. 5: ‘*This hath more rest than the other.*’ And with the two words at a great distance, Job xxi. 23: *one* dieth; ver. 25: and *another* dieth, &c. So here, in Gen. xxxi. 38, Jacob says to Laban, *zeh esrim shanah anochi immach, during the one set of twenty years I was with thee, &c.*; meaning the time in which he lived, not in Laban's house, but in *his neighbourhood*; not as a *servant*, but a *friend*; after he had served in Laban's house *fourteen* years for his daughters, and before he served *six* years for his cattle. But, then, as to the other *twenty*, he tells Laban, at verse 21, varying the phrase very remarkably, *Zeh li esrim shanah bebeithecha abadticha, during the other twenty years* (li.) For myself, (for my own benefit) in thy house, *I served thee fourteen years and six years, &c.* And

during this last period, though only *six* years, he charges Laban with altering his wages *ten* times ; so that Jacob insists upon having well earned his wages, through the *twenty* years when he served for hire ; but he makes a far greater merit of having for *another twenty years* assisted him without wages, and even with some losses ; and, therefore, with particular propriety, he reminds Laban of *that set of twenty years*, in the first place.

“Table:—On Jacob’s living at Haran (or Padan Aram) *forty* years.”

	0	Jacob (and Esau) born	
	40	Esau marries two wives, Hittites	Gen. xxvi. 34
14 years service.	57	Jacob goes to Haran.	
	58	Esau goes to Ishmael, and marries his daughter . . .	Gen. xxviii. 9
	63	Ishmael dies, aged 137 . .	Gen. xxv. 17
	64	Jacob marries Leah and Rachel . . .	Gen. xxix. 20, 21, 27, 28
	65	Reuben born of Leah	Gen. xxix. 32—35
	66	Simeon „ „	
	67	Levi „ „	
	68	Judah „ „	
20 years assistance.		Rachel not bearing, gives Bilhah	
	69	Dan born of Bilhah . .	
	71	Naphtali „ „ . .	
		Leah not bearing, gives Zilpah	
	72	Gad born of Zilpah. .	Gen. xxx. 6—24
	74	Asher „ „ . .	
	78	Reuben at 13 finds the Mandrakes	
	79	Issacher born of Leah .	
	81	Zebulum „ 82 Dinah	
	86	Judah, at 18, marries Shuah’s daughter*	
	87	Er born 88, Onan 89, Shelah	
	91	Joseph born of Rachel	
		6 years service for cattle	

* Not placed in order of time, Gen. xxxviii.

- 97 Jacob comes from Haran to Succoth and Shalem
 Dinah defiled and the Shechemites destroyed
 98 Benjamin is born and Rachel dies.
 103 Beriah, fourth son of Asher born
 105 Tamar married to Er, 106 to Onan
 108 Joseph at 17, is carried into
 Egypt Gen. xxxvii. 2
 109 Shelah, at 20, not given to Tamar
 110 Pharez and Zarah born of Tamar by Judah
 120 Isaac dies, aged 180 . . . Gen. xxxv. 28
 121 Joseph at 30, Governor of
 Egypt Gen. xli. 46
 123 Beriah at 20, marries
 125 Heber 127, Malchiel born to Beriah
 128 Pharez at 18 marries
 129 Hezron 130, Hamul born to Pharez
 130 Benjamin at 32, has ten sons
 Jacob goes to Egypt . . . Gen. xlvii. 9
 147 and dies . Gen. xlvii. 28 and xlix 33

“The alteration here recommended is this: Chapter xxxi. 38. During the ONE TWENTY YEARS I WAS WITH THEE; *thy ewes and thy she goats have not cast their young*, and the rams, &c., &c.

41: “DURING THE OTHER TWENTY YEARS, FOR MYSELF, IN THY HOUSE *I served*, &c. The same distinction is expressed in Chapter xxx. 29: *Thou knowest how I have served thee, and how thy cattle was with me*; that is, how I behaved during the time I was with thee, as thy servant; and how thy cattle fared, during the time they were with me, as thy friend.”

Dr. Adam Clarke approves of this explanation of the subject by Mr. Skinner and Dr. Kennicott, and has adapted the chronology of his commentary in accordance with it; and concludes that,

“This explanation of the two sets of twenty years happily delivers from the difficulties raised.”

Should it be urged that the 14 years had only just expired at the birth of Joseph, from the words of Jacob to Laban, in Genesis xxx. 25, 26—"Send me away, &c. Give me my wives and children; . . . and let me go;" it may, at once, be conclusively answered that, even if the 14 years had only just then expired, he had a perfect right to depart, without requiring any permission from Laban; but, evidently, all along, he was afraid that the covetous Laban would still detain him; for years after, when Laban overtook him on his return, he gave, as a reason for his secret departure (chapter xxxi., 31), "I was afraid, for I said, peradventure, thou wouldst take by force thy daughters from me." The objection by the Bishop, of the impossibility of Judah marrying, and having several sons and the two grandsons, when he went down to Egypt, he founds, on the erroneous conclusion he has assumed, that Judah married immediately on the sale of Joseph, from the words in Genesis xxxviii. 1,—“And it came to pass at that time, that Judah went down from his brethren,” &c., being the time when he took his wife. Now, evidently, this time was not when Joseph was sold, and all the brethren were together at Dotham; for in the concluding verses of the preceding chapter, which records that sale, mention is made that they had returned home, and had shown Joseph's coat to their father; and that he had mourned for his son "*many days*;" and that his children endeavoured in vain to comfort him. There is, indeed, no connection or relation whatever between the two narratives concerning Joseph and Judah; and the words, "at that time," will far better apply to some

previous period. This chapter (Genesis xxxviii), concerning Judah's marriage and the births of his children, is evidently out of its place, for it makes a breach in the connection of the story of Joseph. That eminent commentator, Mr. Ainsworth, says, concerning those words, "at that time," in verse 1 :—

"The *time* here spoken of seems to have been soon after Jacob's coming to Schechem (chapter xxxiii. 18), before the history of Dinah (chapter xxxiv) ; though Moses, for especial cause, relates it in this place."

Dr. Adam Clarke also thinks *that* to have been the time, and says ;—

"I should rather suppose that this chapter *originally* stood after chapter xxxiii., and that it got by accident into this place."

This might indeed very easily happen in the course of transcribing, or in numbering and arranging the chapters. Whether, therefore, the exposition of Mr. Skinner and Dr. Kennicott is adopted ; or that of Mr. Ainsworth and Dr. Clarke ; sufficient time will be afforded for Judah's marriage, and the births of all his five children, and his grand children,—the two sons of Pharez—before their going down into Egypt. Again, let it be remembered, that no mention is made of the precise spaces of time, between the births of any of Jacob's children, or those of Judah, or his grand children ; or of the age of Judah at any period, or of the age of any member of the whole family, at or about the time of their entering Egypt, except the ages of Jacob and Joseph. Nor, except in a few instances, are the precise dates of events given. The Divine Spirit

who inspired the sacred historian to record the events, did not see it to be requisite to furnish any more particulars as to *ages* and *dates* than are given ; nor are any others needed, for full information and belief concerning all Scripture truths on those subjects. It may, lastly, be remarked that it may certainly be as readily believed that Judah was nearly, if not quite sixty years old, and had grand children or even great grand children, when he went with the family to Egypt, as that Asher, who was several years younger had grand children, and that Benjamin, who most probably, was then only about thirty-two, had *ten* sons. Yet, the Bishop makes no objection to these facts. It is true Benjamin—in our version —is called a *lad*, but that was not an unsuitable term when men lived to be 150 and 180. No remarks are needed, or will, either here or elsewhere be made, regarding any of the German authorities the Bishop has cited in his work.

Answer to Chapter IV. concerning “ The size of the Court of the Tabernacle, compared with the number of the Congregation.”

IN this chapter the Bishop has exercised some of his arithmetical ingenuity, in his endeavour to impeach the Scripture records; but no person of ordinary sense and candour, not to say *piety*, will be stumbled or puzzled by any of his calculations, or contemptible criticisms as to spaces and numbers. The whole of them, amount to no more than objections to the mere *forms* of expression; a quibbling about phraseology only; and neglecting or refusing to look at the evident meaning. There is much of this pitiful cavilling in his book, and it will be a trial of patience, to expose and answer its profane weakness and absurdity. It furnishes one proof among the many others, how hard driven he has been to frame objections to the sacred records. He may be asked, did he never in any other records of past times, read of the whole population of cities, or districts of countries, being summoned to meet in open and extensive spaces; or even at public halls or buildings, to be informed of public matters, in which the whole population were concerned; and yet, but a comparatively moderate, or even small portion of such population was actually pre-

sent at the meeting, and personally heard the communication when first given? He knows well about meetings at Exeter Hall, and other public places, on various subjects—religious or secular—in which *all* are interested, and *all*, therefore, have notice to attend, and yet but a comparatively small part of the people could assemble within the hall, or even get near to the door. In all such cases, however, all the information needed, relating to the subject matter of the meeting, is in one or several modes, circulated and received throughout the population concerned, however numerous.

In the instance he has first cited, in Leviticus viii. 3, 4, of the summoning all the congregation to the door of the Tabernacle, it may first be remarked that, for various reasons, it was highly proper, that they all should have notice of the approaching ceremony of the consecration of Aaron and his sons for the priestly office; and the place appointed for assembling was, of course, *that* where the ceremony was to take place. It is not said in the text that the *whole congregation* attended at the door of the tabernacle, or within the court; but it is merely said, “The assembly was gathered together unto the door of the tabernacle of the congregation,” which expression—“*assembly*,” can only mean those who were actually present at the place. He admits that the court would contain about 5,000 persons; moreover, there was an area, or vacant place, of 2,000 cubits—about two-thirds of a mile—in every direction around the outside of the court of the tabernacle, into which the congregation, or people generally, did not come, unless when specially summoned. This space would also contain

a vast multitude. Further, not only as to this instance, but as to all others of any similar kind, on which the Bishop has framed objections, it may, once for all, be remarked, that there could be no difficulty as to Moses and Aaron speedily conveying notices and information of every kind to the whole congregation, or body of the people, for they had the hundreds of elders and subordinate officers, and the many thousands of Levites at their command, for every such purpose. The whole number of the male Levites, between twenty-five and fifty years—upwards of 8,000 in all—were by the Lord expressly and repeatedly declared to be given to Aaron and his sons, the priests, “to do the service of the children of Israel in the tabernacle of the congregation” (Numbers viii. 11, 15, 19, 24); and also for taking it down, conveying and putting it up, as often as required. (Numbers chapter iv.) By the agency of these multitudes of elders, officers, and Levites, as well as others, the whole requisite information as to consecrating Aaron and his sons, would speedily be made known to all who did not with their own eyes witness the ceremony. The Bishop, of course, knows the Latin saying, “*facit per alium facit per se*,” which is well understood by all, and is continually being carried out in nearly all the affairs of life, without any misapprehension or frivolous objection, such as the Bishop has so frequently advanced in his work, and as will hereafter be noticed.

He next objects to these words concerning the pass-over, in Exodus xii. 6—“The whole assembly of the congregation of Israel shall kill it in the evening.” It did not suit his purpose to give the whole of the divine

commands contained in the immediately preceding verses, which direct, that on the day named, "every man should take a lamb, according to the house of their fathers; a lamb for an house; and if the household be too little for the lamb, let him and his neighbour next unto his house, take it, according to the number of the souls," verse 3, 4. "And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening," verse 6; and in verse 7, they are commanded to "strike the blood on the two side posts and on the upper door posts of the houses." Now, every person, of the most ordinary reason or understanding, will, at once see, that it is not meant that the whole body of the Israelites were to come together to kill any one lamb, or every one of them; but that the whole congregation, or people should, by their families, act in the matter in the same manner, and at the same time; that no family of the whole nation should omit to do as directed, and at the precise time commanded. It was at the peril of their lives to disobey, or neglect the injunction. Next, he advances the same kind of cavil as to the whole congregation murmuring against Moses and Aaron, and saying that they had brought them "into the wilderness to kill them with hunger." Surely, there is nothing impossible or incredible in all this. They were constantly murmuring and rebelling, not only against Moses and Aaron, but against their Divine Ruler and Benefactor himself. Doubtless, the Bishop must often have read, or heard of the whole people of a city, or province, or nation, murmuring against their rulers. It

has been of very frequent occurrence in the history of our world. But, further, he is astounded at its being said, that “Moses and Aaron fell on their faces before all the assembly of the congregation.” Is his perception so dull or perverted, that he does not see that this merely and plainly means, that they so fell down before all those of the congregation, or people, who were then assembled *before* and *around* them, and who beheld their prostration. His next objection is, as to assembling “all the congregation,” to declare their pedigrees, &c. Here he has again manifested unfairness, by omitting to mention that the assembling and numbering were by *twelve* chiefs, or “princes,” named and appointed for the purpose—one belonging to each tribe, exclusive of Levi; so that each would number in his own tribe throughout the several divisions of the encampment; and all was directed to be done, and could be done, on the same day by the officers and heads of families, who would assist the princes in assembling the people, and performing all the other parts of the duty. Next, he objects as to all the congregation stoning the blasphemer. No person, except such a determined and pertinacious objector as the Bishop, would, from this form of expression, suppose that every individual of the whole people threw a stone at him; but would merely, and of course, infer that all the people were privy and consenting to his punishment. We read and hear of mobs—composed of many thousands, who are said to have plundered or pulled down houses; but nobody supposes that every individual of them had his hands actually employed in the work. But, in the usual and a

proper form of speech, they are all said to have done it, because they were all consenting and approving. The next objection is, as to Korah gathering "all the congregation against Moses and Aaron unto the door of the tabernacle." In looking through this chapter (Numbers xvi.), it is sufficiently evident that the expression, "all the congregation," must here be taken to apply merely to the *rebel* party; for it appears from verse 2, that it was composed of "certain of the children of Israel;" and, again, in verse 6 are the words, "Korah and all his company." These assembled unto, or in the direction of the door of the tabernacle of the congregation—the official station of Moses and Aaron,—and then Moses and Aaron, by the direction of the Lord, went out with the elders among the rest of the people, and warned them to depart from the tents of those wicked men; and they did so, and avoided the destruction which befel the others.

Regarding the divine glory, which, doubtless, was over the tabernacle, it would be visible to all who were assembled, and even throughout the encampment. As to Aaron, by the command of Moses, running into the midst of the congregation, for the purpose of staying the plague, there can be no difficulty whatever. Surely, there is nothing incredible here; but the fact stated, and the meaning of the words employed, are both as plain and explicit as possible. The next objection, as to the blowing of the trumpets, can as readily be answered. When both trumpets were blown, all were to come forth; and the place *towards* which the assembly was to *convene*, was the door of the tabernacle—the official

station, as already observed, of Moses and Aaron, their rulers and leaders.

In the Bishop's last objection of the same kind, regarding Joshua reading the commands of Moses before "all the congregation," he has acted with equal unfairness, as in the other two instances mentioned, by not giving the previous verse 33 of that chapter (viii of Joshua), which is in these words—"And all Israel, and their elders, and officers, and their judges, stood on this side the ark, and on that side, before the priests, the Levites, which bare the Ark of the Covenant of the Lord, as well the stranger as he that was born among them; half of them over against Mount Gerizim, and half of them over against Mount Ebal." We, therefore, see that Joshua read the words *before*, and in the *hearing* of, all the *heads* and *representatives* of the whole people; which officers and representatives would make the words known to all who did not *personally* hear them from Joshua's reading.

*Answer to Chapter V.—On “Moses and Joshua
addressing all Israel.”*

IN this chapter the Bishop indulges in the same style of objections, as urged in the one preceding. There is this slight difference, however, that in the *last*, the objections related to *numbers*, and *space* to contain them. *Here*, it is as to *speaking* to multitudes. They are, all, about equally frivolous and empty. The words so frequently used—“Moses spake unto all Israel,”—or, “unto all the congregation,” will readily be understood by every unprejudiced person to mean that he *communicated*, or *made known* to them the several commands, *personally*, to those around him, who could hear the communication, and to the rest, by subordinate officers, and priests, and Levites. Such was, in truth, the manner of proceeding, on the occasion cited by the Bishop, in Deut. i. 1, and v. 1. The Bishop seems to have been in such haste to seize upon his objection and send it forth to the world, that he omitted to look forward toward the end of the speech, at chapter xxvii. 1. There he would have found it recorded that “Moses, with the elders of Israel, commanded the people ;” and, at verse 9, that on the same day and occasion, and as to the same commands, “Moses and the priests and

Levites spake unto all Israel saying, take heed, and hearken, O Israel." Here we see, most explicitly, that the elders, the priests, and the multitude of Levites were employed on the occasion, as well as Moses, in making known to the whole people the divine commands and ordinances.

The objection as to Joshua reading all the words of the law, and the blessings and cursings "before all the congregation," &c., as mentioned in Joshua viii. 34, 35, the Bishop produced in his preceding chapter; and it is answered in this reviewer's remarks on the contents of that chapter. The Bishop had either forgotten that he had there advanced it, or else repeated it here, to give it additional force, and that it might not be overlooked. Here, also, as before, he has not had the fairness to give the previous verse 33, where it is mentioned that, at the time of reading, by Joshua, "their elders and their officers and their judges stood on this side the ark and on that side, before the priests, the Levites which bare the Ark of the Covenant of the Lord; half of them over against Mount Gerizim, and half of them over against Mount Ebal." The texts do not say that every individual of the whole congregation heard the words as he uttered them. Their elders, officers, and others, as their representatives, were present to hear; and, as in the previous and *pattern* instance of Moses reading the same laws and ordinances, *they* would make all fully known to the whole people, according as it is said on that previous occasion, in Deuteronomy xxvii. 1,—“And Moses, with the elders of Israel, commanded the people;” and in verse 9,—“and Moses and the priests and the Levites spake

unto all Israel." Joshua evidently proceeded exactly after the example of his great predecessor; and according to *his* command, which he was then fulfilling. Under those circumstances, the Bishop's objection as to *time* and *numerous* readings by Joshua are entirely dispelled, and only the *one* reading by Joshua was requisite, which could be accomplished in about an hour and a half, the usual time, as one writer has already observed, for the delivery of an ordinary lecture in the present day. Did the Bishop never read or hear of a commander-in-chief making an encouraging speech to his army of 50,000 or 100,000 when going into battle; and giving his commands as to the order of the forces; and yet, in such a case, not one in hundreds would actually hear his words, but they would all hear *of* them by his *aides* and others conveying his orders.

Answer to Chapter VI.—On the extent of the Camp compared with the priests' duties and the daily necessities of the people."

THE texts cited by the Bishop, in Leviticus iv. 11, 12, relating to the duty of the priest, as to removal of certain parts of the bullock for a sin offering, form a part of the directions given by the Lord to Moses as to various offerings which should be made after the tabernacle was completed and reared; and all its sacred appurtenances and furniture were arranged in the order divinely prescribed. Those directions were also, previous to the numbering of the tribes, and setting apart certain males of the tribe of Levi, "for the service of the tabernacle," under Aaron and his sons, to whom they were given by the Lord, expressly for that service. This dedication of them is mentioned in the following texts, among many others to the same effect:—"Bring the tribe of Levi near and present them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle," Numbers iii. 6, 7. Again, "From thirty years old and upwards, even unto fifty years old, everyone that came to do the service of

the ministry, and the service of the burden, in the tabernacle of the congregation, even those that were numbered of them were eight thousand, and five hundred, and fourscore." Numbers iv. 47, 48. Here, indeed, were a goodly number of retainers under Aaron to do his bidding, and all the service to which he appointed them. While encamped, but a comparatively small portion of them would be daily required for service in and about the tabernacle. They would be taken for that service in regular rotation. Among other services, they slew the animals, and prepared the parts for the sacrifices, and conveyed them to the priests, and removed all the *remains* and various things from about the tabernacle, required to be taken without the camp, or elsewhere; and, in short, assisted in any and every way, in and about the tabernacle as required by the priests, according to the order and the duties prescribed. But the Bishop seems not to have known, or to have forgotten all about these services of the Levites, and *will have it*, that the priest himself, Aaron, or one of his sons, —carried the bullock, and the appurtenances specified, three-quarters of a mile on his own shoulders. This is merely the Bishop's supposition to help out his case; but it is not at all a probable reality, when the priest had so many thousands at his command to do all the laborious work; and doubtless, there were waggons also, for all such purposes. The Bishop can be very *literal* at times. Here, however, the maxim,—*facit per alium, facit per se*, again comes fairly into use. Doubtless, he has read of commanders of beseiging armies forming entrenchments, and redoubts, and counterscarps; and

of admirals, hearing of enemies ships being on the coast, weighing anchor, and going out with their fleets to meet them; but nobody imagines, that all the works of the military commanders were done by themselves *personally*; or that the admirals had weighed all the anchors of the fleets with their *own hands*.

As to the Bishop's latter objection, concerning the "*daily necessities*," but few, if indeed any, remarks are required. There was the express regulating order, as to the 600,000 men; and as to all others, doubtless, everything relating to the matter, would be arranged and managed consistently with both cleanliness and convenience. There was no greater difficulty about the matter in the Israelitish camp, than in the encampments of great armies, with all their retainers and attendants; or other large bodies under similar circumstances.

It may, finally, be remarked, that as the Bishop by his ingenuity and fertility of supposition, has been able to frame so many other exceptions to the historical truths of the Pentateuch, it would have been but *decorous* to have omitted this last objection.

Answer to Chapter VII.—On “The number of the people at the first muster, compared with the Poll Tax raised six months previously.”

THE Bishop cites the following texts :—

“And the Lord spake unto Moses, saying, when thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when *thou* numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel, after the shekel of the sanctuary: an half shekel *shall be* the offering of the Lord.” Exodus xxx. 11—13.

The first objection which the Bishop here makes, relates to the expression “shekel of the sanctuary” which he says,

“Could hardly have been used in this way, until there was a sanctuary in existence, or rather, until the sanctuary had been some time in existence, &c.”

Here it must be said, in plain terms, that the Bishop has committed a flagrant offence by wilfully omitting a most important portion of the text he has cited. After the expression “shekel of the sanctuary” are the words (“a shekel is twenty gerahs.”) These words, which fix the standard value of the shekel of the sanctuary, he has left out, and then makes the

above objection because the expression was used before the sanctuary was built. Such conduct could never have been anticipated from such an official quarter, and is quite discreditable.

The whole unmutilated text forms a part of the Divine and precise directions contained in Exodus, from chapters xxv. to xxx. inclusive, for the making of the tabernacle and the sanctuary therein, and all their sacred utensils and appurtenances. It may here be remarked, that shekels and their value were well known to the Israelites long before; for we read in Genesis xxiv. of Abraham giving 400 shekels for a burial-place for Sarah; and in several subsequent places shekels are mentioned.

In further remarking on the words, "shekel of the sanctuary, he says:—

"In Exodus xxxviii. 24, 25, 26, we have the same phrase used again, of the actual contributions of the people *towards the building of the sanctuary.*"

On the following page (42) of his book, this contribution mentioned in this same verse, 26 of the same chapter xxxviii. (citing it), he calls "the atonement money." Here, as in many other places, so defective is his knowledge of Scripture, that he confounds together things which are separate and distinct; and has given different meanings to the contents of the same verse. To make this clearly appear, we must first look back to Exodus xxv., where we find the Divine directions to Moses, to require of the people free-will offerings of all the different materials required for making the tabernacle, and its various utensils and furniture. On this being made known to them, they so abundantly offered,

that in chapter xxxvi. 6, 7, it is said—"So the people were restrained from bringing, for the stuff they had was sufficient for all the work, to make it, and too much." Next, in chapter xxxviii. we find the whole of their contributions summed up, and the respective values of the gold, silver, and brass estimated and fixed; and their employment for the several purposes expressly mentioned. As to the appropriation of the silver, the following information is given in chapter xxxviii. 26, &c,—“A bekah for every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men. And of the hundred talents of silver were cast, the sockets of the sanctuary, and the sockets of the vail, . . . And of the thousand seven hundred seventy and five shekels, he made hooks for the pillars, and overlaid their chapiters and filleted them.”

From the minute subdivision of the whole of the silver into a bekah (half a shekel) for each man, it would seem as if the Divine Lawgiver intended that although some had contributed more, and some less, yet, as in the case of the manna, where an *equality* was directed, so that “he who gathered *much* had nothing over, and he that gathered *little* had no lack;” so here, there was at last to be the same *equality*, that no one could say that he had really given more than another towards the sacred work.

The “atonement money” was another and a different offering, and for another prescribed purpose; but the Bishop has confounded them and made them one and

the same. This is one among the many other mistakes and blunders of the Bishop, both as to the letter and meaning of Scripture. The following Divine directions as to the "atonement money," or "ransom," are given in Exodus xxx. 12, &c.—"When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, that there be no plague among them when thou numberest them. This they shall give, every one that passeth among them, that are numbered, half a shekel, after the shekel of the sanctuary; (a shekel is twenty gerahs.) This offering was to be by all, "from twenty years old and above." And it is said, "the rich shall not give *more*, and the poor shall not give *less* than half a shekel" . . . "to make an atonement for your souls." We here see first, in verse 12, that this *atonement money* was not to be required until after the numbering of the people; and this did not take place until about seven months afterwards, as we find in Numbers i., and just one month after the tabernacle had been reared. It would seem, also, from verse 10 of this chapter xxx. of Exodus, that this atonement money was to be given *annually*, when the annual sin offering of atonement was made. We see from verse 15 as to the equality of "rich and poor," that all souls are equally precious in the sight of God; and from verse 16 that this "ransom," or redemption money, which was to be used "for the service of the sanctuary" was really appropriated ultimately to the use and profit of those who gave it; and further, was given "that there should be no plague among them."

The Bishop next, at page 42, expresses his surprise

in the way of objection, that "the number of adult males should have been identically the same, (603,550) on the first occasion, as it was half a year afterwards."

To this it may first be answered that, from the language used in this chapter (Exodus xxxviii.) from verse 23 to the end, it would seem that the estimate or computation of the whole amount of the gold and silver and brass actually used in and about making the tabernacle, and its furniture and appurtenances, was not made until after all the work was completed and the tabernacle was being reared, the erection whereof took place "in the first month in the second year, on the first day of the month." (See Exodus xl. 17.) The general and exact numbering was made, as mentioned in Numbers i. 1 and 18, "on the first day of the second month, in the second year, after they were come out of the land of Egypt"—exactly one month after the tabernacle was reared, and not half a year after the Bishop's supposed time of estimating the respective amounts of the gold, silver, and brass used in the work; and his supposed first census of the 603,550, according to his construction of the meaning of the text in Exodus xxxviii. 26, already recited. It may next be remarked that it seems highly probable that there was but the one census mentioned in Numbers i. actually taken, from which the proportion of a bekah, or half a shekel for each man was ascertained, as mentioned in Exodus xxxviii. 26, and was there inserted, accordingly, in appropriate connection with the statement given in that chapter of the respective amounts of the several metals actually employed in and about the whole work of the tabernacle.

Answer to Chapter VIII.—On “The Israelites dwelling in Tents.”

HERE the Bishop first endeavours to raise a difficulty about the words “tents” and “booths,” and urges that, as used in Scripture, they are not synonymous terms, or have a like meaning, but are quite different. Yet, strange to say, he immediately admits, and shows, that in some places of Scripture the original word signifies *booths*, and in several others is used as meaning *tents*. The truth is, that the two words, though different as to the letters respectively composing them, have the same meaning. He very well knows that a large proportion of words, in many, if not all languages, though formed differently as to letters, have the same meaning. This is a general advantage in language, by affording a variety in expression. The word Succoth, which he has cited, as used in Exodus xii. 37, signifies either *booths* or *tents*; and it is probable, that the place was so named from its being the place of the first encampment of the Israelites.

Concerning their dwelling in booths, he cites in full the texts in Leviticus xxiii. 42, 43, which say—“That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the

land of Egypt." These are the words of the Lord himself, and they form a part of the "story," as he indecorously calls it. On the same page he writes :—

"There is not, however, the slightest indication in the story that they ever did live in booths; nor is it conceivable when they could have done so."

Surely, the Bishop has not here displayed his ingenuity in contending against Scripture truth, for the above text which he has cited, expressly contradicts his assertion, that "there is no indication in the story that they ever did live in booths." But, further, so far from its being inconceivable that they ever did live in *booths*, it is every way probable that this was the mode of their temporary shelter, during the time of their brief abode at their several resting places. As to what he has said of their being in such hurry and confusion, that they had not time to cut down "boughs and bushes" at Succoth for booths—it is merely a supposition of his own. It would require but an hour or so to prepare such places for mere temporary and partial shelter and rest. They could be made something after the same manner as the Indians of North America make such temporary sheltering places when travelling. They gather or cut down a few small sticks, or poles, from the forest or thicket, and erect them in a circular form, and meeting at the top, and then cover them either with bushes or, at times, with the light and flexible bark which they carry with them for the purpose. Such are their *booths* or *wigwams* to this day, and which they can very speedily erect. There could be no difficulty in the Israelites as readily making some such temporary

places for shelter and rest. At Succoth they baked the dough they brought with them when they started, as is mentioned in Exodus xii. 39. The Egyptians did not pursue them until some days after their departure; and did not overtake them until after they had left their second stage of Etham, and had, by Divine directions, encamped before Pihahiroth. Doubtless, they had accommodation in temporary booths until they arrived at Sinai—just one month and a half after their first setting out,—and where they first formed anything like a *permanent* encampment; and where their being in *tents* is *first* mentioned. They were constantly under the Divine guidance and protection; and, therefore, everything was so arranged as to secure their due accommodation and welfare in every particular. It was not at all needful that Scripture should give any information, as to when and how they made their booths, or place of temporary shelter, between Rameses, whence they set out, and Sinai.

But, according to the Bishop's plan of impeaching the whole narrative, he *will have it*, that they must have carried with them, from their first setting out, all the "apparatus of pole, cords," and other materials of the heaviest kind, for at least 200,000 tents; and he has taxed his arithmetical skill to prove that the conveyance of these materials would require, at least, 200,000 oxen. And, then, he suggests the last difficulty, that the oxen would not carry them "upon their backs as pack-oxen, if untrained." Now, this short answer may be given to all these difficulties and objections of the Bishop—that there is not a word or hint in Scripture to this effect; or

any reason whatever to suppose that the Israelites took with them, at their setting out, any such heavy materials for tents ; or that any oxen were employed in any such work ; or that the people erected any other places as dwellings, except temporary booths, until they reached Sinai. And, therefore, this whole story or scheme of the Bishop is the mere "baseless fabric of a vision." It is altogether formed from his own extravagant and empty suppositions.

Answer to Chapter IX.—On “The Israelites armed.”

IN this chapter the Bishop first gives the following text in Exodus xiii. 18,—“The children of Israel went up harnessed, out of the land of Egypt.” He then, according to his usual method, proceeds to put that meaning on the word, “harnessed,” which he thinks will best suit his purpose of raising objections. He insists that it means “armed,” or “in battle array;” and then goes on to express his own astonishment, and unbelief; and to endeavour by suppositions, and suggestions, to puzzle others, as to how the Israelites obtained their arms. Now, here, as in so many other instances of his difficulties and objections, he is wrong in his premises, at his first setting out. He mentions in the course of his remarks, that several learned men have given *other* and *different* meanings to the word in the original, which is here translated, “harnessed.” This, alone, should in modest deference, have restrained him from so positively insisting, that the word used in the original text, means *armed*, rather than any of the other meanings which have been given to it. But it suits the Bishop’s purpose, to attach this meaning to it, and this one *alone*. That laborious and accurate critic in the original language, Dr. Adam Clarke, in his valuable critical commentary

on the Scriptures, has commented on this word, "harnessed," as follows:—

"It is truly astonishing, what a great variety of opinions are entertained, relative to the meaning of this word. After having maturely considered all that I have met with on the subject, I think it probable, that the word refers simply to that *orderly* or *well arranged* manner in which the Israelites commenced their journey from Egypt. For to *arrange*, *array*, or *set in order*, seems to be the ideal meaning of the word *chamash*. As it was natural to expect that in such circumstances there must have been much hurry and confusion; the inspired writer particularly marks the contrary, to show that God had so disposed matters, that the utmost order and regularity prevailed. . . And if the note on the concluding verse of the preceding chapter be considered, it may serve to place this explanation in a still clearer point of view."

The text here referred to is in Exodus xii. 51, and is as follows:—"The Lord did bring the children of Israel out of the land of Egypt, by their armies." In the note of that learned commentator above referred to, he explains, that these words "by their armies," in the original,—which he gives,—signifies, "to assemble," "meet together," in an *orderly* or *regulated* manner, as troops in battle, and he says, "it is from this, that the Divine Being calls himself *Jehovah tsebaoth*, the Lord of hosts, or armies; because the Israelites were brought out of Egypt under his direction, marshalled, and ordered by himself, guided by his wisdom, supported by his providence, and protected by his might."

If, therefore, the original word translated, "harnessed," be taken to signify, in an *orderly* or *well arranged* manner, —which meaning may well be given,—all the Bishop's

difficulties and objections about *arms*, will, as to the word in question, be fully answered and vanish.

But he further urges that they certainly had arms, not long after, when they fought with the Amalekites. Well, here, for once, he is right. But how many of the 600,000 had arms we are not told, nor is it at all needful that we should know or even conjecture about it. The following is the text in Exodus xvii. 9, 13 as to preparations for that battle:—"And Moses said unto Joshua, choose us out men, and go out, fight with Amalek; to morrow I will stand on the top of the hill with the rod of God in mine hand." "And Joshua discomfited Amalek and his people with the edge of the sword." Here we see that only a select number—possibly but three or four thousand—were to act on the occasion; how many or how few we are not informed; but, doubtless, all who were in the battle had arms of one kind or other. But, here also, there could be no need to show the kinds of armour they used. We may suppose they were mostly swords, and possibly some spears, or javelins, and bows and arrows. It is not only possible, but highly probable, that several, or even many among them, possessed some kind of arms, especially swords, and bows, and arrows, while in Egypt, and which they brought away with them; and that others of them, as they were going into the wilderness, asked and obtained arms from the Egyptians, who, it clearly appears, were willing to give them *any* and *every* thing they wished or required, being anxious and urgent to get rid of them, fearing for their own lives, all their first-born having, the night before,

been taken away. Further, it is said that the Lord gave them favour in the sight of the Egyptians, so that they *gave* unto them what they *asked* or *required*, for that is the true meaning of the original, and it is said, "they spoiled the Egyptians." Moreover, it may well be concluded that they had some smiths among them, and also articles of iron, from which could be made a portion of such arms as they needed for battle, either with the Amalekites or any other enemies. Several learned critics and commentators conclude, and with good reason, that the Israelites obtained some of their arms from the bodies and spoils of the Egyptian host cast on the shore of the Red Sea.

The Bishop, to make his objection about arms seem the most formidable, says,

"We must suppose that the *whole body* of 600,000 warriors were armed when they were numbered (Numbers i. 3) under Sinai."

It is not at all requisite to suppose any such thing. That number was composed of persons, from twenty years upward, being persons "able to go forth to war," as that chapter in Numbers declares, but nothing is said or intimated to the effect that every one of them had arms. By several or all of the means already mentioned, it may quite satisfactorily be concluded that the Israelites obtained all the arms which were at any time needed. Surely, with any candid and unprejudiced person, there will seem nothing either extravagant or extraordinary in that conclusion.

The Bishop, throughout his book, is constantly making suppositions and calculations to suit his own *objecting*

purposes as to the revelations of Scripture ; but if, in every narrative, and on every subject on which he remarks, every particular which he *imagines* should be shown is not plainly mentioned, he cannot find any supposition or form any opinion in support of such Scriptural narratives or subjects, but immediately rejects them altogether, is unhistorical and untrue. Now this is not only not *pious*, but it is neither *fair* or *honest*, viewing him merely as a critic."

*Answer to Chapter X.—On “The Institution of the
Passover.”*

IN treating of this subject, the Bishop, as usual, has either designedly, or from defect of knowledge of Scripture, perverted or misapplied it, and then has advanced unwarrantable suppositions, in order to support his objections. To show clearly that he is liable to these charges it will be well, in the first place, to set forth, in an orderly manner, the passages of Scripture concerning the Institution of the Passover. They are in Exodus xii., which he has but partially cited on the subject. In verse 2 are these words of the Lord unto Moses and Aaron,—“Speak ye unto all the congregation of Israel, saying, in the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house,” verse 6,—“And ye shall keep it up until the fourteenth day of the same month, and the whole assembly of the congregation of Israel shall kill it in the evening;” and then the Divine directions follow as to eating the lamb, and sprinkling the blood on the posts of the door; and these words succeed in verse 12, “For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and

beast." From verse 13 to 20 inclusive, directions are given as to the future annual observance of the institution on the same *fourteenth* day of the same month. These divine instructions being concluded, we find that Moses made them known to the people in these words, contained in verse 21,—“Then Moses called for all the elders of Israel and said unto them, Draw out, and take you a lamb, according to your families, and kill the passover.” Then he goes on to inform them as to the future observance of the institution throughout their generations, in accordance with the Divine instructions he had received on the subject; and it is said in verse 28, “The children of Israel went away and did as the Lord had commanded Moses and Aaron, so did they.” In the next verse are the words,—“And it came to pass, that at midnight, the Lord smote all the firstborn in the land of Egypt.”

Now, no narrative that could be framed could be more plain, and more readily understood, than the one here under consideration. Although the precise day on which Moses and Aaron received the Divine instruction is not mentioned, it is highly probable that it was on one of the first days of the month—certainly some time before the *tenth*, for on that future day, according to the Divine instructions, they were to select the lamb. The most stupid fabricator of a fictitious story would never, for the performance of any act, appoint a day which had already passed. The next acts to be performed after that selection, were, to kill the lamb on the fourteenth day of the month, and to sprinkle the blood on the door-posts. We may rest assured that Moses and Aaron lost

no time in calling together the elders, or heads of the people, and making known to them those Divine directions; and these, doubtless, would likewise communicate them throughout all the families, so that they would have notice in ample time for selecting and putting up the lamb on the *tenth* day. Next, we read, that when the people received the instructions, they went away, and did as the Lord had commanded Moses. And what were the things which they did? of course, they were these:—On the *tenth* of the month, they selected and put up the lamb; and on the *fourteenth* killed it, and sprinkled the blood on the lintel and the posts of the door, and kept within their houses that night; for these were the things commanded by the Lord; and it is said, “so did they.” Then follows verse 14, “And it came to pass, that at midnight (that is, of the same *fourteenth*), the Lord smote all the first-born in the land of Egypt.”

We thus see that the scriptural narrative is perfectly plain, and continuously consistent throughout, allowing due time for giving among all the families the whole of the requisite information, as to the conduct required of them.

Now, let us see how the Bishop—either wilfully, or from defect of attention and knowledge—has dealt with the narrative. He entirely passes by the Divine instructions given to Moses and Aaron, in the first verses, already cited, and commences with verses 21 and 28, already given, containing the directions of Moses to the elders, as to taking and killing the lamb, and sprinkling the blood, and keeping within their houses; and as

to the obedience of the people to those directions: and he also omits the directions given at the same time as to the future observances of the ordinance. And then he proceeds to make the following unfounded assertions:—

“That is to say, in *one single day*, the whole immense population of Israel—as large as that of London—was instructed to keep the Passover, and actually did keep it. I have said ‘in one single day,’ for the first notice of any such feast to be kept, is given in this very chapter, where we find it written, verse 12—‘I will pass through the land of Egypt *this night*, and will smite all the firstborn in the land of Egypt, both man and beast.’”

His first assertion in the above extract is plainly untrue. They did not receive their first instructions for keeping the Passover “in the one single day,” that they “actually did keep it;” but many days—most probably ten or twelve days previous—as is plainly evident from the first verses of the chapter already cited, containing the Divine directions to Moses and Aaron, as to the days respectively appointed for selecting and confining, and for subsequently killing the lamb, on this first keeping of the ordinance; and as to the day (the same fourteenth day of the same month), for observing it in all future time. All these particulars, as appear in the first part of the chapter, they were to make known to the people, and which, as stated in verse 21, and onward to verse 28 inclusive, they did make known to them; and, doubtless, immediately after receiving their instructions, through their elders; and it is said—“The children of Israel went away, and did as the Lord had commanded Moses and Aaron.”

The Bishop says :—

“The first notice of any such feast to be kept is given in this very chapter.”

It is true it is in “this very chapter,” but it is in the first part of the chapter, which he has passed by, and began his citations about the middle of it. It suited his purpose to do so.

On this subject, as on others, in order to give support to his objections, he cavils as to *phraseology*; and here runs an empty and absurd criticism upon the words *this* and *that*. As a grammarian, he surely must know that the word *this* is properly employed in the parts of the text where it is found. The Lord had been informing Moses and Aaron that he had appointed this ordinance of the Passover, and that it was to be kept on the following *fourteenth* day of the month, and on every succeeding fourteenth day of the same month as a memorial, that on *this* fourteenth day of the month he had brought them out from their bondage in Egypt. This was the *precisely appointed day* of which he had before been speaking, for so delivering them, and for their ordained observance of the institution, and no *other* day, either *before* or *after*, and, therefore, the words “*this day*” were correctly employed as describing or fixing the precise day for the *first* and all *future* observance of the ordinance. Also, with the same propriety and correctness, are the words, “*this night*,” used in verse 12, already given, containing the Divine declarations as to smiting the firstborn of Egypt on the night of this same appointed *fourteenth* day of the month.

By way of further assisting his objection as to the word

this, he cites the verses 4 and 5 of chapter xi. preceding:—
“And Moses said, Thus saith the Lord, about midnight will I go out into the midst of Egypt, and all the first-born in the land of Egypt shall die.” Upon this he remarks, “there can be no doubt that the ‘midnight’ then next at hand is intended.” There could indeed be very great doubt about it, even if we had nothing to form an opinion but the words of these texts, for they afford no certainty, but may be applied either to the following or any future *midnight*, but we *do* know to a *certainty* from the contents of the following chapter, already so fully cited, that those words of warning and threatening to Pharaoh (if indeed they were addressed to him, which seems doubtful) did not apply to, or mean the “midnight” *next ensuing*, but the “midnight” of the ensuing *fourteenth* of the month, divinely appointed, as the time for the deliverance of the Israelites, and the death of the firstborn of Egypt.

The Bishop, next, reiterates his objection, already noticed and answered, as to the time of giving notice of the Passover, and for keeping it, by saying :

“And how could the order to keep the Passover have been conveyed, with its minutest particulars to *each individual household* in this vast community, in one day,—rather in *twelve hours*, since Moses received the command on the very same day, on which they were to kill the passover *at even*?” Exodus xii. 6.

Here, again, it must be plainly said, that these assertions are not founded on truth. As already seen, it is perfectly apparent, from the plain statements contained in the first verses of the chapter, in connection with the verses from 21 to 28 already referred to,—

that instead of one day, or *twelve* hours, as the Bishop has so incorrectly asserted; they received notice 10 or 12 days before they were to kill the Passover, at the *even* of the *fourteenth*.

It seems difficult to imagine, with the whole chapter before him, how he could make such erroneous assertions. It would seem, that like many other opponents of Scripture, in his fixed desire and intention to find, or frame objections against it, he overlooked, or mistook, both its plain letter and meaning, as well as evident connection. Such an excuse—if indeed it can be called one,—must, at the least, be said to be quite discreditable, to a professed theologian and a Bishop.

His next objection relates to the lambs for the Passover; and here he is, in an equal degree, and most absurdly incorrect and astray. He has again taxed his arithmetical skill, and made his suppositions, as to the requisite number of *male* lambs for the whole number of families, and he takes the presumed number of 150,000 and then says:—

“If the 150,000 lambs that were killed for the Passover comprised *all* the males of that year, there would have been no rams, or wethers left of that year for the increase of the flock.”

True enough, *if* they were all the male lambs of that year; but that very little word *if*, when *put in* or *left out*, will make all the difference possible in the matter. Let us put the word *if* in another sentence, and say, *if* a family had six or ten male lambs, and took one of them for the Passover, they would, in the one case, have five, and in the other, nine males remaining, for increasing

the flock for the next year. It seems, not merely more than probable, but even certain, that nearly, if not all the families had some such proportions of male lambs, and, therefore, could very well spare the *one*. As to the *wethers*, for increasing the flock, little need be said. The Bishop of Natal is the first who has made the wonderful discovery, or has ventured to say, that *wethers* could increase a flock for the next or any other year. He mentions information concerning sheep, which he received from experienced sheep-masters in Australia and Natal; but, whatever other particulars they may have given him, it may safely be concluded, that they never told him about *wethers* increasing a flock. On this point, the Bishop is as deficient in his knowledge as he is regarding the facts and narratives of the Pentateuch, which he has so daringly undertaken to criticise and deny.

All the remaining remarks and objections of the Bishop on this subject—as to the difficulties of giving notice to all the Israelitish families in Goshen and elsewhere, for their taking and keeping up the lamb, the keeping of the Passover, and preparing for their journey, and obtaining articles from the Egyptians, are founded on his groundless and incorrect conclusion, that they had no notice on any of those points, until the very day when all those things were to be done. As that conclusion has already been shown to be altogether incorrect, no remarks need be made regarding the concluding parts of his chapter on those several points, except to observe—as to preparing for their departure, that, on several occasions, they had received from Moses

the most direct and ample information, that the Lord was about to deliver them from their bondage, and to take them to “a land flowing with milk and honey;” and, moreover, as to the Passover, were early told, “thus shall ye eat it, with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste.” It is therefore certain, that they were constantly looking for their happy deliverance; and, doubtless would, from time to time, be making all the preparations in their power for their sudden departure.

Answer to Chapter XI.—On “The March out of Egypt.”

HERE the Bishop first gives the following texts in Exodus xii. 37, 38 :—

“And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot, that were men beside children. And a mixed multitude went up also with them ; and flocks and herds, even very much cattle.”

After some remarks, he makes the following profane assertion :—

“I do not hesitate to declare this statement to be utterly incredible and impossible.”

In other words, or in effect, this assertion must be understood to mean, that it was impossible even for the Almighty and infinitely wise God, who created and upholds all beings and things—who rules “in the armies of heaven and among the children of men,”—who has said, “Is any thing too hard for me?” and of whom our Lord has said, “With God all things are possible”—that it was *impossible* for that Almighty and Infinite Being to bring out the Israelites from Egypt in the manner and under the circumstances declared in those texts. If he had said, or only meant to convey his conclusion, that the narrative was quite contrary to the ordinary course of events in our world, all would agree with him.

But, evidently, this is not his meaning; for he has said, it is not only *incredible*, but *utterly impossible*. It is clear that, throughout his remarks on the subject, he entirely excludes the idea of any *divine* or *supernatural* power or influence being employed to effect the deliverance, and for the subsequent guidance and support of the Israelites; whereas, on the contrary, the whole was a *direct* and *signal* display of the miraculous and wonder-working *wisdom*, and *power*, and *goodness* of the Almighty Creator and Ruler of the universe. It is also sufficiently apparent, from the whole tenor and style of the Bishop's book, that he does not really believe in the inspired and truthful character of the other portions of Scripture following the Pentateuch; for if he did, he would be obliged to assent to the truth of every thing contained in those texts, as to the departure of the Israelites from Egypt; for there are no events of any description recorded in Scripture more frequently and highly authenticated, not only than those in the texts cited, but, also, concerning the whole of the facts and circumstances recorded in the Pentateuch respecting the Israelites, during the whole of their journeyings from Egypt to the land of Canaan, and as to their establishment there. Indeed, there is no one event mentioned in Scripture which is more frequently referred to than this—of the deliverance of the Israelites from Egypt, and in the manner and under the circumstances described in the original narrative; so that, by that positive denial by the Bishop of the historical truth of the departure of the Israelites, as described in the Pentateuch, he will be obliged, and, of course, must be understood, to deny the

truth of all the inspired references and testimonies to that exodus contained both in the Old and the New Testament Scriptures; and also, as to the whole of its events and particulars as narrated in the Pentateuch.

Throughout that original narrative, or history, we find repeated and express declarations and recognitions, that the whole of the arrangements and particulars regarding and connected with that deliverance of the Israelites, and their guidance and support through the wilderness, and their establishment in the promised land, were by the direct exercise of the *wisdom*, and *power*, and *mercy* of Jehovah himself. On his first appearance to Moses at Horeb, he said to him, "I have surely seen the affliction of my people which are in Egypt; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land into a good land," &c. Exodus iii. 7, 8. We next find the performance of this promise of deliverance in Exodus xii. 51—"And it came to pass the self same day that the Lord did bring the children of Israel out of the land of Egypt, by their armies:" and in Deuteronomy xxxii. 10, 12, it is said,—of the Lord's dealings with Israel in his deliverance from Egypt, and, subsequently, "He found him in a desert land, and in the waste howling wilderness; He led him about; He instructed him; He kept him as the apple of his eye. So the Lord alone did lead him." In reference and attestation to these records of the direct Divine arrangements, and superintending providence and care during this portion of the history of the Israelites, we see in Nehemiah chapter ix. a recital of nearly every event contained in

the Pentateuch relating to that deliverance, and their subsequent history, even long after their establishment in Canaan ; and all exactly corresponding with those original records in the Pentateuch, and in Joshua. In very many of the Psalms, especially as already shown in Psalms lxxvii., cv., cvi., and cxxxvi. are more numerous, and similar recitals of the various events connected with their deliverance from Egypt, and the Divine dealings with them subsequently, until, and after their establishment in Canaan ; and all agreeing with the same original records. In Psalms cv. 37, it is said, "He brought them forth with silver and gold, and there was not one feeble person among their tribes." This testimony will serve as an answer to the Bishop's objection, as to the sick and infirm persons, and the women he has mentioned. But, of course, as he denies the historical truth of the whole of the original narrative, he must also deny the truth of this testimony concerning it.

In the answer to the Bishop's "introductory remarks on the Pentateuch," in chapter i. of his book, have been given, rather at large, the *many hundreds* of testimonies in the Old and the New Testament Scriptures, concerning nearly every event recorded in the Pentateuch, and in Joshua, as to the deliverance of the Israelites from Egypt, and their divine guidance and support through the wilderness ; their establishment in Canaan, and in many subsequent portions of their history. Most especially, as has been shown in that answer, are those testimonies and the records of those events given at large in Nehemiah ix., and by the fully inspired Stephen in his speech, con-

tained in Acts vii. Also very many of them in Hebrews xi. and xii. All the references and testimonies to that deliverance, and the facts and circumstances attending it, and the other recited events of the Israelitish history, as given in the Old and New Testament books, exactly agree with the original records of those facts and events contained in the Pentateuch, and in Joshua. As the Bishop denies the truth of these *originals*, he must of course deny the inspired and authentic character of the whole of those references and testimonies concerning them, our Lord's included. And thus, consequently, he must really be as much an unbeliever in the inspiration and truth of the other books of the Old Testament, and also of those New Testament Scriptures, as of the books he has so directly and profanely impeached.

In the course of his remarks in this chapter, he repeats his unfounded assertion, already answered and refuted, that the first notice to the Israelites, to commence their journey, was "given to every family at midnight of the same day on which they set out." It has been already shown from Scripture that several days, most probably 10 or 12, previously, they were notified that the Lord was about to deliver them, and carry them out of Egypt; and were then sufficiently informed that their departure would commence on that *fourteenth* day of the month; for they were told, as to the Passover they were commanded to keep on that day,—“Ye shall eat it with your loins girded, your shoes on your feet, and your staff in your hand, and ye shall eat it in haste.” As to the Bishop's objections and difficulties, about their order

of march, and the space they occupied in their progress; and also as to the food for their cattle, it may briefly and sufficiently be answered, that the Almighty and wise Being who made all the arrangements for their deliverance and journeyings; and under whose guidance and protection they were constantly abiding, could and did so dispose and direct all events and circumstances, that both the people and the animals could go onward in due order and in safety; and as to food, be sufficiently supported. Will the Bishop say, that "the God manifest in the flesh," who on several occasions fed many thousands with a few loaves and fishes, could not in any manner, or by any means so providentially arrange that the hosts of his creatures, then under his *special* guidance and care, should be supplied with all things needful for their sustenance? It was not at all requisite that the narrative should afford special information concerning the precise order of march, or as to food for the beasts by the way, or as to many other particulars. He who believes the narrative to be a divine, and consequently truthful revelation, and believes the numerous inspired testimonies already mentioned, as to its authentic character will be fully satisfied, that the same Almighty and infinite Being, who, after so many miracles and wonderful exhibitions, and with such an irresistible hand, delivered them from their bondage, could, and did, make every needful arrangement and provision concerning them; although such believer does not find such arrangements and particulars specially mentioned in the narrative. On the other hand, those, who like the Bishop, deny

altogether the truth of the account, can and will, of course, find and suggest objections and difficulties at every step ; and must, as a consequence of that denial, also repudiate and deny all the numerous inspired testimonies, both in the Old and New Testament Scriptures, as to the authenticity of the original records on the subject.

Answer to Chapter XII.—On “The Sheep and Cattle of the Israelites in the Desert.”

ON this subject as, indeed, on every other in his book, the Bishop will have it to be taken for granted, that every event and circumstance were, or must have been, according to the most ordinary state of things, and of natural causes and effects in modern times. On the contrary of this, however, the whole history of the departure of the Israelites from Egypt; their wandering journies through the wilderness; their guidance and sustenance therein; and their ultimate establishment in Canaan, are all, in the numerous records of scripture on the whole subject, shown to have been the results of the continued special and often most miraculous arrangements, and providential operations of the infinitely wise and Almighty God, the creator and upholder of all beings and things. The history plainly declares how the people themselves were miraculously maintained in the wilderness, and as to their cattle and flocks—about whose sustenance the Bishop finds such insuperable difficulties—no genuine believer in the inspired and truthful character of the Scriptures, will doubt but that the same gracious and Almighty Being, who “provideth for the raven his food,” and for “the young lions when

they roar after their prey, and seek their meat from God ;” “ who openeth his hand, and satisfieth the desire of every living thing,” and giveth to all “ their meat in due season ;” that he, by his providential arrangements, as amply provided food for the cattle and flocks, as he did for their owners. It is true we are not particularly informed of the circumstances regarding the support of the animals. Such information was not at all requisite for any believer in the inspired character of the narrative ; and as for those who, like the Bishop, disbelieve it altogether, if the mode and means for that support of the animals had been ever so precisely declared, it would not, of course, have sufficed to alter their minds. Probably they would not be persuaded of its truth, even if one arose from the dead to tell them of it.

It is true also that the regions through which the Israelites and their flocks were conveyed, are scripturally described as “ a vast howling wilderness,” and a “ desert ;” and these descriptions, with many other particulars of the narrative, have, doubtless, been recorded to show in a *marked* and striking manner, as already observed, that all the events and circumstances involved in it, or which it discloses, were of a *miraculous* or *specially* providential description, and that without such special divine interference and arrangements, and constant provisional mercies, the great work of their deliverance and their support in the wilderness, could not have been accomplished. In other words, that under ordinary or any different circumstances, the people and their animals could not have left Egypt, or if they had, and entered the wilderness, they must all

have perished there. But, as declared in Psalms lxxviii., “He clave the rocks in the wilderness, and gave them drink as out of the great depths,” and “caused waters to run down like rivers,” and guided them in the wilderness as a flock,” “by the skilfulness of his hands.” We read also of wells of water in several places in that wilderness, and we may well conclude that he who maketh the rain and causeth it to “fall on the dry and thirsty land,” also in that way supplied them all with water from time to time. As there was water for the people, of course there was also for the animals the needed supply. Although the regions through which they passed were generally, as described, a wilderness and a desert, yet there were *then*, and still are, some *oases* in certain parts where there would be natural pasture for the animals, and especially around and not far from Sinai, where they were encamped for more than a year. Dr. Shaw, within the last generation, travelled over the same ground which the Israelites passed over, and, in person, carefully noted every spot to which reference is made in the scripture account of the journies of the Israelites, and he has given the following particulars among many others on the subject:—

“There is nothing further remarkable till we see the Israelites encamped at Elim (Exodus xv. 27, Numbers xxxiii. 9), upon the northern skirts of the desert of Lin, two leagues from Tor, and nearly thirty from Corondel. I saw no more than *nine* of the *twelve wells* that are mentioned by Moses, the other *three* being filled up by those drifts of sand which are so common in Arabia. Yet this loss is amply made up by the great increase of the palm trees, the seventy having propagated themselves into more than two thousand.”

Now, there must be strong and good soil to produce and nourish such trees; and the same soil would produce plentiful herbage for grazing animals. Describing the deserts near Sinai, he says :—

“They consist of a beautiful plain, more than a league in breadth, and nearly three in length, lying open towards the north-east, where we enter it; but is closed up to the southward by some of the eminences of Mount Sinai. In this direction, likewise, the higher parts of this mountain make such encroachments upon the plain, that they divide it into two—*each* of them capacious enough to receive the whole encampment of the Israelites.”

Concerning the plain of Rephidim, Exodus xvii. 1, he writes :—

“We here see that extraordinary antiquity, *the rock of Mirabah* (chapter xvii. 6), which has continued down to this day, without the least injury from time or accidents. This is rightly called (Deuteronomy viii. 15), from its hardness, a *rock of flint*. It is about six yards square, lying, tottering as it were, and loose, near the middle of the valley, and seems to have been formerly a part or cliff of Mount Sinai, which hangs in a variety of precipices all over this plain. The waters which ‘gushed out,’ and the streams which ‘overflowed’ withal, (Psalms lxxviii. 20), have hollowed across one corner of this rock a channel about *two* inches deep, and *twenty* wide, all over incrustated like the inside of a tea-kettle that has been long used. Besides several mossy productions that are still preserved by the dew, we see all over this channel a great number of holes; some of them four or five inches deep, and one or two in diameter—the lively and demonstrative tokens of their having been formerly so many fountains. Neither could *art* or *chance* be concerned in the contrivance, inasmuch, as every circumstance points out to us a *miracle*.”

In further reference to the provision for the flocks

and herds of the Israelites, surely, it may well be concluded, that he, who miraculously furnished the food and the water from the rock for the people, and of whom it is declared in Psalm cvii. that “He turneth the wilderness into a standing water, and dry ground into water springs; and there maketh the hungry to dwell and sow the fields, and plant vineyards, which may yield fruits of increase,” and who was then continually guiding the people with their flocks and herds,—that he *then* caused that “beautiful plain” of their encampment, and sufficient spaces around to be covered with a vegetation adequate to the support of those flocks and herds; and not only around Sinai, but in all the other places of their temporary abode or encampment. It plainly appears, from Exodus xxxi. 3, that there was food for the flocks and herds before that Mount Sinai. The Bishop may, indeed, assert as to the support of the animals—as he has already asserted—regarding the departure of the multitudes of the people from Egypt, with all their property and stuff; that such support of the animals was an impossibility. But he must, indeed, be a bold and absurd unbeliever who will say, that the infinitely wise and great Creator and Ruler had not the same wisdom and power to arrange and provide for the nourishment and support of the flocks and herds as for the people themselves?

Answer to Chapter XIII.—On “The number of the Israelites, compared with the extent of the Land of Canaan.”

IN treating of this subject, the Bishop has acted in his usual disingenuous and unfair manner. He has given the texts in Exodus xxiii. from verse 27 to 30 inclusive; but stops there, and omits to give verse 31 which describes the boundaries and extent of the lands promised, in these words:—“And I will set thy boundaries from the Red Sea even unto the Sea of the Philistines, and from the desert unto the river; for I will deliver the inhabitants of the land into your hand, and thou shalt drive them out before thee.”

The amount of the Bishop's objection on this subject is, that from the limited extent of the lands actually divided by Joshua among the several tribes, and the number of the people,—two millions,—to occupy those territories, in addition to the native heathen inhabitants,—there could be no danger of wild beasts multiplying, so as to endanger or annoy them. In order to give colour and support to this weak and feeble objection, he first says:—

“The whole land which was divided among the tribes in the time of Joshua, including the countries beyond

the Jordan, was in extent about 11,000 square miles, or 7,000,000 acres."

He then makes, what may well be termed a ridiculous comparison between those lands partitioned by Joshua, and the three counties of England, Norfolk, Suffolk, and Essex,—giving not the square miles of these counties, but the number of acres, and the population; each of these as he states being about one-half of what it was in the case of the Israelites. And then he proceeds most absurdly to infer, that because the inhabitants of those long inhabited, and civilized, and highly improved counties;—from which wild beasts have been destroyed for many hundreds of years—are now in no danger of their lands lying desolate, or wild beasts multiplying upon them, therefore, neither of those evils could possibly have befallen the Israelites in the lands allotted to them. It seems probable, that partly perceiving the unsuitableness or extravagance of this comparison, he hastens away to Natal where he resides, and makes another comparison between that territory, and those allotted lands of the Israelites, giving his computation of the number of square miles in Natal, and also the amount of the population; and then endeavours to draw a somewhat similar conclusion, as in the comparison of the English counties, by saying of Natal that, "the human inhabitants," which he states at about 150,000, "are well able to maintain their ground against the beasts of the field." He admits, however, that "leopards, wild boars, hyenas, and jackalls, are killed occasionally in the bush." This comparison, in effect will serve his purpose very little, if at all better than the other for on

this subject, as on so many others, his premises, or starting points, are wide of the facts, and greatly incorrect. It has already been shown that in verse 31 of Exodus xxiii. are given the boundaries of the whole of the territories granted by the Lord to Israel. Those boundaries comprehended the whole of the countries, from the Red Sea on the south, to Mount Libanus on the north; and from the Mediterranean Sea on the west, to the Euphrates on the east; the whole of which territories, from south to north, were about 330 miles in length, and the average breadth, probably, between 80 and 100 miles. This promise of entire possession was not literally fulfilled until the time of David and Solomon. Even if his objection is merely applied to the lands or territories actually divided by Joshua among the tribes, they extended from Dan to Beersheba—about 220 miles in length, and 80 or 90 miles in average width. This extent of territory would have sufficed, as it afterwards did, for a population more than four times the number of the Israelites who first entered Canaan. Now, if all the original inhabitants, within either of those described territories, divinely conveyed to the Israelites, had been exterminated or driven out in one year, the two millions of Israel, it is sufficiently evident, would not have been able to settle themselves in the whole of the lands within such a short time, and so to occupy it as to prevent the wild beasts multiplying, and becoming dangerous to themselves and their animals. If there had been such immediate destruction of the whole of the original inhabitants, large portions of those territories, in different

sections would soon have become in a *forest* or *deserted* state; where the wild beasts would, in a short time, have greatly increased. Therefore, the Divine mercy and goodness arranged on the subject, as mentioned in the texts cited.

Although those idolatrous nations had some walled towns, yet it would seem, that none of them were very populous, for we read in Scripture that in Ai, one of the principal cities, there were only 12,000 men and women, and it is probable that many of these were persons who, from the country around, had taken refuge in the city. There must, indeed, have been very considerable portions of those countries in a forest and uninhabited or uncultivated state, in which the wild animals of various kinds were numerous. We see, in Scripture, that, in the time of Sampson, more than 300 years after, when, doubtless the population had more than doubled, there were lions roaming about; and in the time of David, 300 years still further on, when there must have been a population of eight or nine millions, there were large forests in the lands; and lions and bears which preyed on the flocks; and also the like, still later, in the time of Elisha; and, indeed, throughout the whole history of the Israelites in Canaan, as appears from Scripture, there were wild and dangerous animals in certain parts of the land. The Divine arrangement, therefore, recorded in Exodus xxiii. 29, 30, for not driving out the original inhabitants "in one year," but "by little and little, that the land might not become desolate, and the beasts might not multiply against them,"

was founded in wisdom and mercy. The Bishop's failure to perceive the whole subject in its true light, as such a needful and merciful arrangement, may be attributed to his determined opposition to revealed truth, having so greatly engrossed his mind, and perverted his judgment.

Answers to Chapter XIV.—On “the Number of the Firstborns, compared with the Number of Male Adults.”

FROM the Bishop's manner of examining this subject, he seems to consider it as affording him one of the strongest *batteries* in support of his attack on the veracity of the Pentateuch. The whole style of his remarks is to that effect, and at the close he seems to exult in the assurance of having obtained a victory by saying,—

“By this time, surely, great doubt must have arisen in the mind of most readers as to the historical veracity of sundry portions of the Pentateuch. That doubt I believe will be confirmed into a certain conviction by its appearing plainly from the data in the Pentateuch itself, that there could not have been any such population as this to come out of Egypt; in other words, that the children of Israel, at the time of the Exodus, could not, if only we attend carefully to the distinct statements of the narrative, have amounted to two millions; that in fact the whole body of warriors could not have been *two thousand*.”

Let us now examine the grounds of his presumed success, or rather, be it said, expose his groundless assumptions, his mis-statements, and fallacies. He first gives this text in Numbers iii. 43,—“All the firstborn males by the number of names, from a month old and

upward, of those that were numbered of them were twenty and two thousand two hundred and three score and thirteen." And he then goes on to say,—

"So that according to the story in the Pentateuch, *every mother of Israel must have had on the average forty-two sons.*"

In other words, he means by this extravagant and absurd conclusion, that there were only 22,273 mothers in Israel, who gave birth to the 900,000—the whole supposed number of males above the age of one month—exclusive of the Levites. There is nothing in Scripture or in any of the circumstances relating to the subject, to give rise, or afford any colour, to any such incredible supposition. It is really no better than a flight of imagination, and simply absurd. No mortal on earth can tell how many were the mothers who bore that estimated number of male Israelites. It may, however, be reasonably supposed, as will presently be shown, that they were more than *seven* times the number which the Bishop has assumed, and if this were the case, the Bishop's conclusion as to the 42 sons for each mother, will at once be disposed of, as having nothing to support it.

There is a previous assertion in his remarks, which must here be noticed and answered. In remarking on the arguments of one German writer, in support of the veracity of the Pentateuch on this subject, and who maintained that the Israelitish women bore large numbers of children, the Bishop, in answering on this point, makes the following assertion,—

"This again is assumed without proof, or rather

directly in the face of all the facts which are given us, by which to judge of the size of the Hebrew families. We have no reason whatever to suppose, from the data which we find in the Pentateuch, that the mothers of Israel were prolific in any unusual degree."

The data in the Pentateuch, to which he refers, expressly contradicts these assertions. The Divine promise was repeatedly given to Abraham, that his posterity should be extremely fruitful and numerous, even, it is said, as "the stars of heaven," or "the dust of the earth;" and similar promises were given to Isaac and Jacob. It is true these promises were not literally fulfilled until many years after they were given. But this, in the Divine wisdom, has been the mode of procedure in very many instances. The *first* and most gracious and universal promise, that "the seed of the woman shall bruise the serpent's head," did not commence its literal fulfilment until about 4,000 years after it was given, when, "in the fulness of the time," the Saviour appeared on the earth. The promise to Abraham that Sarah should bear a son, was not fulfilled until many years after; and the further promise, given to him, that his posterity should be delivered from the oppression which it was foretold they should suffer, was not fulfilled until more than 200 years after the most severe portion of that period of affliction had been endured. It would seem as if in these and similar instances, the Divine Being designed to *test* the patient faith and fidelity of his professed servants. But, in this instance, here under consideration, as in all others, the Divine promise could not fail; but to those to whom it related

the exhortation would apply, "though it tarry, wait for it; for it will surely come, it will not tarry." Its fulfilment *did* come at the time Divine wisdom saw to be the best; for we read in Exodus i. 7, that after the death of Joseph and his brethren, "the children of Israel were fruitful and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them;" and, even after their affliction by the Egyptians, it is said, in verse 12, "the more they afflicted them the more they multiplied and grew;" and again, in verse 20, "the people multiplied, and waxed very mighty." Yet, in the face of these repeated and express assertions of their great *fruitfulness* and increase, and which of course must have been known to the Bishop, he has had the *temerity* to say, "we have no reason whatever to suppose, from the data which we find in the Pentateuch, that the mothers of Israel were *prolific* in any unusual degree." Observe, it is to the Pentateuch itself the Bishop appeals, for the truth of his assertion. Surely, he must himself admit that they never could have "increased abundantly, and multiplied, and waxed exceeding mighty, so that the land was filled with them," unless the mothers had been "*prolific*" in an "unusual degree." Thus, the authority to which he appeals, plainly condemns him.

Let us now turn attention to the supposed strong redoubt which the Bishop has thrown up, and here directed its fire at the point, of "the smallness of the numbers of the firstborn, compared with the whole estimated number of the rest of the males." His tower for attack, however, is only of *clay*, and may readily be

demolished. In the first place, he must, it seems, be reminded of the fact—which he cannot but allow—that the one great Creator gives life to all beings; and in such *equalities* or *inequalities* as He, in His wisdom, and for his own purposes, determines. We all know that the inequalities, as regards the propagation of the human race, are infinitely varied. In some families there are ten, fifteen, or even, occasionally, twenty children; while in others, there are none. In some there are seven, or ten sons, and only *one* daughter; and in others, six or eight daughters, and only *one* son; in some, sons *only*; and in others, *only* daughters; and so throughout all families there are infinite varieties, both as to numbers and sex.

The Bishop has given the explanations of *five* learned persons regarding the subject, each of whom has afforded a more or less satisfactory solution of the suggested difficulty, and of the objection here treated of. Their opinions alone should have restrained him from urging his own, so positively, in the way of objection. He must, however, of course, have come to the conclusion that he is more learned and acute than any, or all of them; as well as the many others who, doubtless, in different ages, have examined the point, and have been satisfied of the truth of the Scripture statements concerning it. Another answer to the objection will now be added. In the first place, let it here be admitted, that the actual time of the abode of the Israelites in Egypt, and until the numbering at Sinai, was about 216 years; and, further, let that period be divided into four equal parts of 54 years. Again, let it be presumed that,

at the commencement of the last division of 54 years, and after the long-continued *fruitfulness* of the Israelites, there were 150,000 child-bearing women—which is a reasonable and well-grounded presumption, instead of the absurd suppositions of the Bishop—that there were only 22,273 of such women; and that each of them had 42 sons, thus making up the whole of the supposed number of 900,000 males of all ages. In the case above supposed, and now to be carried out, in explanation, there could have been in all of both sexes, only 150,000 firstborn children. Suppose, further, that there was an equal number of each sex, there would thus be only 75,000 firstborn males, during the whole 54 years. Now, let it be further assumed, which would be quite probable, that of the 75,000, about one eighth, or 9,000 died in infancy, and that 10,000 were killed by the Egyptians under the royal order for the destruction of the males, and that during the 54 years, 28,000 more died through severe and oppressive treatment by the Egyptians, and from diseases, accidents, and other ordinary causes, and lastly, that there were, at the time of the general numbering, about 5,727 infants under the age of one month, to whom the order for enumeration, in Numbers iii. 4, did not apply. If these several numbers for deduction be added together, and the whole subtracted from the 75,000, it will be seen that the remaining number of firstborn males will be, as in the text cited, exactly 22,273. Now, although these calculations, or any other calculations, or suppositions, which may be made, cannot, in the several details,

conduct, to any thing like certainty, from the nature of the subject, and from the silence of Scripture as to any such particulars, yet it may confidently be said that there is nothing impossible, or even *improbable*, in such calculations, and such a method of fully answering and removing the Bishop's objection. No more, indeed, can be reasonably required on the point, than to show that the limited number of firstborn males, mentioned in the text, was not an *improbable* result. In regard to the omission in the foregoing calculations of any firstborn males belonging to the previous period of 54 years, it may be remarked, that the number of such firstborn, remaining at the time of that census, must have been so very small, that it could not be at all material to give any supposed number of them a place in those calculations. Should it be suggested that the deductions, which have been made from the number of the firstborn, males, by death and the other causes, would also apply to all the other males, so as to reduce the whole number below the estimated number in all, at the time of the census, the objection may be answered by remarking that, by reason of the greater age of the first, their diminution would naturally be much greater than among the following male children; more especially, if between these and those firstborn males, there had been several daughters, which, doubtless, would be the case in many families.

Moreover, with humble diffidence, it may be presumed that He, who "sees the *end* from the *beginning*," and "worketh all things after the counsel of His own will," and who, in His wisdom, may have judged that He

would require no more than the 22,000 of the male Levites for the service of the sanctuary, may, therefore, have kept that number of their males thus limited, in proportion to the other tribes; and also have so arranged, as to firstborn daughters, and as to births and deaths of the firstborn males, among the other tribes, as to keep these also so limited, that they would but little exceed that whole number of the male Levites. Surely, some, or indeed, all of the estimates and suppositions which have here been submitted—besides, being in harmony with scriptural truth—are, at least, very far more rational and *credible* than the Bishop's extravagant and *incredible* supposition, of forty-two sons for each mother; which is merely invented and put forth, with the profane view of impeaching and denying that sacred truth.

Remarks on Chapter XV.—On “The sojourning of the Israelites in Egypt.” Also on Chapter XVI.—On “The Exodus in the Fourth Generation.”

THE chief object of the Bishop in these two chapters is, to prove that the true time of the sojourn of the Israelites in Egypt, was only about 215 years. In order to show this, he contends that the 430 years of their sojourning, mentioned in Exodus xii. 40 (which he cites), comprehends the whole time, from the divine promise made to Abraham when in Canaan, to give his posterity that land, down to the time of the giving of the law at Sinai, about a year after the departure of the Israelites from Egypt. It seems most probable, that here he is right. But his ulterior object still is, as throughout his book, to endeavour to invalidate the authenticity of the Pentateuch, by contending as he does in his succeeding chapter xvii. that the 215 years were very much too short for the increase of Jacob's family, to such an extent as to produce 600,000 warriors as he calls them, at the time of the census mentioned in Numbers i. He remarks at the commencement of chapter xv. that, “There is evidently something unusual and awkward, in the manner in which the phrase,—‘who dwelt in Egypt,’ is found in that passage,” in Exodus xii. 40,

which mentions the whole time of the sojourning of the Israelites having been 430 years. Doubtless, as an assistance to his grand design of impeaching the historical truth of the Pentateuch, he would have preferred that instead of that "awkward phrase," as he calls it, the text had stated that the Israelites had actually dwelt in Egypt the whole 430 years. But here Divine truth has disappointed him as it ever will do, while engaged in any such profane attempt, as the one contained in his book. The entire correspondence of the phraseology of the text, with the inspired declaration of the apostle Paul, on the subject, contained in Galatians iii. 17, should have afforded him one of the many other proofs of the veritable character of the Pentateuch, and have led him to desist from his profane attack on its veracity.

He might, indeed, have saved himself the labour of all his calculations and arguments in these two chapters, for it is held by nearly all the most learned critical commentators, and others who have investigated the subject, that the 430 years of sojourning mentioned in that text in Exodus xii, must be understood to mean the whole time from Abraham's entry into Canaan, until the giving of the law; and that, as already mentioned, the actual residence in Egypt was only 215 years. The previous 215 years of sojourning will be accounted for, and appear from the following scriptural facts. From Abraham's entry into Canaan, to the birth of Isaac, was 25 years. Geneses xii. 4; xvii. 1-21. Isaac was 60 years old at the birth of Jacob; Genesis xxv. 26; and Jacob was 130 at his going down into Egypt; Genesis ix.; which three sums make 215 years. And, then, Jacob

and his children having continued in Egypt 215 years more, the whole sum of 430 years is regularly completed.

In chapter xvi., on the Exodus in the *fourth* generation, the Bishop mentions some discrepancies and erroneous statements as he supposes, in 1 Chronicles vii., regarding the genealogy of Joshua, but he gives also the opinion of a learned German writer, whom he admits to be a most *able* and *impartial* critic, and who contends for the correctness of that genealogy as there given. The point is not material as regards the question, either of the actual time of the sojourn in Egypt, or as to the most important point, of the 215 years of that sojourn being sufficient for producing such an increase of Jacob's family at the time of the Exodus, as to furnish the 600,000 males, fit for war, from twenty years and upward. Therefore, no remarks are here needed, or will be offered on that genealogy in Chronicles.

In the latter part of this chapter the Bishop, after making several remarks, and giving several citations from the writings of certain authors, regarding the Exodus of the Israelites in the *fourth* generation, concludes with the following assertion:—

“From this it can be shown, beyond a doubt, that it is quite impossible that there should have been such a number of the people of Israel in Egypt at the time of the Exodus, as to have furnished 600,000 warriors, in the prime of life, representing, at least, two millions of persons, of all ages and sexes,—that is to say, it is impossible, *if we will take the data to be derived from the Pentateuch itself.*”

It will be seen that he carries forward this position to the next chapter, and there strenuously endeavours to

show its validity. On this a direct issue will be taken with him; and in the answer to that chapter, that position will be shown to be altogether untenable; and that, in accordance with the Divine promises, and the facts contained in the Pentateuch, regarding the great *fruitfulness* and *increase* of the Israelites in Egypt, the 215 years of their residence there were quite sufficient to produce the 600,000 males, from 20 years and upward.

Answer to Chapter XVII.—On “the Number of the Israelites at the Time of the Exodus.”

AT the commencement of this chapter, the Bishop has written as follows—

“In the first place it must be observed, as already noted, that we nowhere read of any *very large families* among the children of Jacob, or their descendants, to the time of the Exodus. We may suppose, in order that we may have the population as large as possible, that very few died prematurely, and that those who were born, almost all lived and multiplied; but we have no reason, whatever, from the data furnished by the sacred books themselves, to assume that they had families materially larger than those of the present day.”

Next, after mentioning the number of the grandsons of Jacob by his twelve sons, he remarks as to there being only two females in the family, and says—

“Though the fact itself, of this wonderful preponderance of males, may seem very strange, and would be so, indeed, in actual history; it is only, however, another indication of the unhistorical character of the whole account. For the present, however, we may admit it as *possible* in the nature of things, that there should have been at first, at all events, such a preponderance of males, and even *probable*, if the house of Israel was to increase with extraordinary rapidity.”

His admission here as to *probability* may be applied against him, so as to make void his profane remark of

“the unhistorical character of the whole account,” because it was divinely and repeatedly promised that the house of Jacob should increase with *extraordinary rapidity*, and they did actually so increase, as shown by the citations already given from Exodus i. where it is said, “the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them;” and that “the more the Egyptians afflicted them, the more they grew.” No words that could be used, could more pointedly and fully express their increase with *extraordinary rapidity*. Yet the Bishop, either ignorantly as to the many scriptural passages declaring that rapid increase, or else knowing them, has wilfully, and with a reckless disregard of the fact on the point, made the assertion in the extract given, that “we nowhere read of any very large families among the children of Jacob, or their descendants, to the time of the Exodus; or that they had families materially larger than those of the present day.” And strange to say, he refers to the sacred books themselves, as “not furnishing any data” that they had any such “large families.” How they could be so *fruitful*, and *multiply*, and *fill the land*, without having any very large families among them, is more than the Bishop, with all his arithmetical, geological and other science, or any other mortal, can possibly explain. They certainly had such very large families, in accordance with the repeated Divine promises to that effect, as already shown, given first to Abraham, repeated to Isaac, and then to Jacob, and which at the time divine wisdom saw to be best, were amply fulfilled.

The Bishop, next, goes on to exhibit his own story, and makes his calculations, as to the four succeeding generations of the descendants of Jacob, and carries it through on the false assumption, that in each and all of the generations there were only the same proportionate number of sons, as there were among the twelve families of Jacob's sons at the time they took up their residence in Egypt; and, by this erroneous mode of computation, he concludes, that in the *fourth* generation, which he calls that of Joshua and Eleazar, "instead of 600,000 warriors in the prime of life, there could not have been 5,000." Possibly, this would have been true, according to the Bishop's story, and his rule of calculation; and it is not worth while to stop to examine whether such would be the result, for, as in so many other instances, his premises are unfounded and false, and therefore his conclusion is of the same character. In another calculation, on the same erroneous scale, even taking in the males of the fifth generation, he makes out that "the sum total of males of all generations, could not, according to these data, have exceeded 28,465, instead of being 1,000,000."

He then makes the following remarks:—

"But in the above, we have tacitly assumed that each man had daughters as well as sons. There must have been females born in the family of Jacob as well as males, and the females must have been as numerous as the males, if we are to suppose that all the males had families as above."

There can be no doubt but there were females in each and all of those generations, and probably quite as many as the males. If there had not been a large proportion

of them, and they had not been very *fruitful too*, the Israelites could not have increased so “abundantly, and multiplied, and filled the land.” The Bishop may be thanked for this supposition, as to the females, for it may be applied so as to ruin his foregoing scale of generation and increase, which he has only applied to the males. It will at once be seen, that this calculation of the Bishop, as to each male of Jacob’s descendants, through the four generations, having the very limited number of sons which he has assigned to them, is entirely contrary to the plain and repeated Scripture declarations already cited, and let it also be borne in mind, that he has referred to *Scripture data*, as agreeing with his calculations and conclusions.

It would seem as if he was scarcely satisfied, even with his foregoing low calculations as to the number of males in the fourth generation; and, therefore, wished to reduce it still more. Accordingly, he has proceeded to make another calculation, as to those four generations, by which, as the result, he has brought out a very much more reduced number of males in the last generation—less, indeed, than one-third of what he made them by that first calculation. It is worthy of special notice, that, in both of these calculations, the Bishop, with marked unfairness, and, as it would seem, in order to suit his diminishing purpose as to numbers, has selected the tribe of Levi, and confined his calculations altogether to that tribe.

Now it will be seen, by reference to the statements of the census given in Numbers, chapters i., ii., and iii., that the males in that tribe were only 22,000; not very

much over *one-fourth* of those of Judah; something more than *one-third* of the number in *two* of the other tribes; less than *one-half* in *five* of the others; and about 10,000 *less* than the lowest number in the least numerous of the other tribes. The unfairness of the Bishop on the point, will thus at once be seen. As to the tribe of Levi—with due humility and reverential deference—it may be permitted to observe, that the families of Moses and Aaron, who were of the tribe of Levi, may, in the Divine wisdom, have been kept small in numbers; so that, having been divinely chosen as the first leaders of the people, they might have less of the care and trouble of a family; and, therefore, be the more entirely devoted to the fulfilment of the great and most responsible duties which they were so constantly required to perform. Somewhat similar reasons would apply as to reduced numbers in the families of the rest of the males in the Levitical tribe.

Having concluded his last most unfair and erroneous calculation, the Bishop proceeds as follows:—

“In fact, in order that the 51 males of Kohath’s generation might produce 600,000 fighting men in Joshua’s, we must suppose that each man had 46 children, 23 of each (sex), and each of these 23 sons had 46 children, and so on, of which prolific increase, it need hardly be said, there is not the slightest indication in the Bible, except, indeed, in the statement of the number of the firstborn, which has been already considered.”

Here the Bishop has made another of his extravagant and absurd calculations; and then has reiterated, in another form of words, his denial of there being any scriptural authority for believing that there was in the

families of the Israelites, during those four generations, any uncommon increase of numbers of their children. It is true, that it is nowhere mentioned or indicated in the Bible, that there was such a prolific increase among them, as that "each man had 46 children (23 of each sex), and so on," throughout all the generations, as he has calculated and framed his story. The Bible does not set forth, or give colour to, any such extravagant calculations and statements.

As the Bishop is so given to calculations—having, probably, been more employed about them in the course of his life than in candidly studying the Scriptures, to ascertain their truth and harmony—he may be asked, if he ever made a calculation to discover how many descendants there might possibly be in 54 years—only the fourth part of 216 years—from one pair? If he has never made any such calculations, and this Review should come in his way, the following statements on such a case may help to increase his arithmetical knowledge, and will afford him a useful variety, after having been so much and so inventively engaged in making *diminishing* calculations.

Let it then be supposed, that the pair alluded to, married at the commencement of the 54 years; and that in the course of the first 12 years they had not 46 children, but the moderate number of 12—six of each sex. Suppose, further,—also very reasonable,—that each and all of these 12 children, on attaining the age of 18, married, and like their parents, had on an average 12 children; and also let it be supposed—still not at all unreasonable—that each of this second gene-

ration of 12 children—being the grandchildren of the first pair—married on reaching the same age of 18 years, and so on of great grandchildren, at the same rate of increase, until the expiration of the 54 years; the Bishop or any other person, who will make the calculation, will find that, including the first pair and their 12 children, and the children of each of these, and the great grandchildren, the whole number, after deducting *one-fourth* for supposed deaths, will be 135, as the descendants of that one family at the end of 50 years. Next, by supposing the 52 of Jacob's grandchildren to have intermarried with each other, there would be 26 pairs; and multiplying the 135—the produce or stock of the one family—by this number of 26, there will remain at the end of 50 years 3,510 persons, as the descendants of those 26 families. By the foregoing calculation, it is presumed that these 26 families commenced their increase the year after the commencement of the 54 years; but, as some of those 52 grandchildren of Jacob were not at that commencement, of age to marry, the period of four years, to make up the 54 years, may be allowed as an average time for the commencement of that increase, so as to justify the supposition, that the whole of the families were formed, and commenced their increase at the commencement of those 50 years, at the conclusion of which their numbers would be as above estimated; and those four years being added to the 50, will make up the whole 54 years. Let 12 years now be added to the 54 years, as an average time for the coming of age, and marrying and commencing to have children, of those 3,510 persons; and, again, suppose

they marry among themselves, there will be 1,755 pairs of man and wife at the end of 66 years—the amount of the 54 and the 12 years. Next, suppose each of these 1,755 pairs to have 12 children, and the several families to increase at the same rate as those preceding, during the 54 years succeeding, and deducting one-fourth, as before, for deaths, there will be found to be at the end of these second 54 years, the large number of 177,693 persons. Then, as an average time, as before, let 12 years be added to these last 54, making another 66 years; and with the other 66 added, 132 years in all. Suppose, also, that the 177,693 persons marry among each other, as before, there will have been at the commencement of the last 66 years 88,847 pairs of man and wife. As to these, if the same calculations are made as to increase, and as to deductions throughout, for the next 54 years, it will be found, that the result will give more than three millions of persons. There will now have expired but 186 years of the 216. If another 12 years of average time, as before, is added to the 186 years, and the same suppositions as to marriage, and the same calculations and deductions are made as in the other instances, it will, of course appear, that there will be a very great increase of those three millions at the end of the 216 years,—so great, indeed, as to give even very many more than the 600,000 warriors and 900,000 male adults in all; and very far more than three millions of persons in the whole. Now, surely, even the Bishop must admit that 12 children (instead of 46) in each family—six of each sex—is not at all an unreasonable number. But, even if calculations, such as

the foregoing, be made, on the supposition of there being only 8 children in each family throughout, it will be found that there will be many more than the respective numbers of the 600,000, the 900,000 male adults, and the two millions of persons in all of the *two last* generations, at the end of the 216 years—supposing all the two preceding generations to be then dead. It will be observed, that in all the foregoing calculations it is taken for granted, that all the Israelites married among their own people; which concedes to the Bishop the supposition which he urges, that they did not marry “mere heathens.”

Among the various calculations which, at various periods, have been made by different persons, to show such an increase of Jacob's family during the four generations, after his going into Egypt, as to give at the end of 216 years, when the first census was made—as recorded in Numbers i.—the 600,000 men above 20 years, there is one by the learned Scheuchzer. He has made such calculations, as to every one of the 12 tribes, beginning in each case with the number of children of each of the 12 sons of Jacob. It may be admitted, that some of his calculations, as to numbers of children, are rather extreme. The two of these calculations which relate to the tribes of Gad and Benjamin, will here be given to show that, by his mode of computation, during the *four* generations, the several numbers in the twelve cases will come out the same as they appear by that census. The following are specimens of his mode of computation, supposing, as it would seem, 54 years for each generation, which, in the *four* generations,

would make up the 216 years to the time of that census: —

Gad, 45,650

He had *seven* sons.

1 Generation: multiply 3 by 9, and 4 by 10, there will be	67
2 Ditto: multiply 61 by 7, and 6 by 8	475
3 Ditto: multiply 471 by 8, and 4 by 9	3,804
4 Ditto: multiply 3,802 by 11, and 2 by 12	41,846

Amount of generations 3 and 4 45,650

This is the exact number of males of 20 years and upward of this tribe, according to that first census.

Benjamin, 35,400.

He had ten sons; two of whom multiplied by 9, and the other 8 by 10, will give for the—

1 Generation	98
2 Ditto: multiply 95 by 9, and 3 by 10	885
3 Ditto: multiply by 5	4,425
4 Ditto: multiply by 7	30,975

Amount of generations 3 and 4 35,400

This is the number of this tribe at the first census (see Numbers i.)

By either of the modes of calculation which have here been given, it will quite sufficiently appear that the 216 years, comprising the four generations, would afford ample time for the increase of the Israelites to the

several numbers, which appeared by that first general census. Other modes of computation might also be given, in consistency with Scripture and reason, which would be perfectly available to demolish the supposed strong battery which the Bishop has so laboriously constructed against this quarter of the *impregnable* citadel of the Pentateuch.

Answer to Chapter XVIII.—On “The Danites and Levites at the time of the Exodus.”

IT would seem as if the Bishop was still not satisfied with his minimum calculations in his preceding chapter, for he here returns to the same work—apparently, so pleasing in his eyes, because favouring one of his chief attacks on the Pentateuch. He would act the part of a skilful general, and either *retreat* or *advance*, as he thinks will best suit his plan of the campaign. He is a professed arithmetician, and therefore can readily, as here, diminish as to numbers; and also, as we shall see by and bye, can as easily exaggerate them, as either will serve the end in view. In the instance now to be examined, he has either wilfully ignored all *probabilities* or *possibilities* adverse to his desired conclusion, or else in his ardent desire to falsify the Pentateuch, his judgment must have become so greatly mystified and bewildered, as to have prevented his seeing anything but the one *minimum*, or diminishing scale of calculation. He has here selected poor Dan as the first object of his attack, and because he had only one son (Hushim), he insists upon it that, at the end of the *four* succeeding generations, or 216 years, instead of there being the 62,400 warriors mentioned in the first

census given in Numbers i., there could not possibly have been more than 27 of them. Hear him on the point:—

“Thus Dan, in the first generation, has one son Hushim (Genesis xlv. 23), and that he had no more born to him in the land of Egypt; and, therefore, had only one son appears from Numbers xxvi. 42, where the sons of Dan consist of only one family. Hence we may reckon, that in the fourth generation he would have 27 warriors descended from him, instead of 62,400, as they are numbered in Numbers ii. 26; increased to 64,400 in Numbers xxvi. 43.

“In order to have had this number born to him, we must suppose that Dan’s one son, and each of *his* sons and grandsons, must have had about 80 children of both sexes.”

The Bishop certainly gives us some variety in his calculations. Sometimes they are all in one direction, and then all in the other. But in neither case does he look far enough ahead before rushing to his conclusion. He has not told us his rule, or mode of computation, by which has made out only the 27 warriors for Dan. Why a *single Hushim*, in the fourth generation, might have produced nearly, if not quite as many. The Bishop is so reckless in some of his suppositions and calculations to impeach scriptural truth, that he lays himself open to the refutation of persons possessing even a very low degree of discernment and knowledge of familiar events. Such is the case here, for it would be obvious to a simple ploughman or artizan, that there would surely be very many instances of *barrenness*, instead of the *fruitfulness* which Scripture has assigned to the Israelites, in order that Dan should have had no more

than 27 male able-bodied representatives in 216 years.

Let another kind of calculation now be made similar to one of those made in the last chapter—and it need not be very laboured or diffuse—to expose and nullify the Bishop's absurd conclusions of the 27 warriors and the 80 children for Hushim, and each of his male descendants.

To begin, then, with the solitary Hushim. Suppose he married at or about the time of his entrance into Egypt, which would be not at all improbable, as his father was the *fifth* child of the *twelve*; and, further—as also not at all extravagant, even if there had been no such Divine promise of great fruitfulness—let it be supposed that he would have ten sons—as many as his uncle Benjamin—and, further, let it be allowed, as not at all unreasonable or unnatural, that all these married at the age of 18; and that on the average, there would be eight sons for each of them, born in yearly succession. There would thus be 10 sons in probably 18 years; and 80 grandsons of Hushim, and great grandsons of Dan in 16 years more, allowing there were as many female as male children; and let this be presumed throughout this calculation. Let one-fourth of these 80 be deducted for deaths, and then, with the remaining 60, let the same rate of increase, and calculation, and reduction be carried forward; and, in like manner, with the next two sets of sons and grandsons, and it will be seen that in even less than 100 years, there will be not merely 62,400 Danite warriors above 20, but hundreds of thousands of them. Suppose, further, that

all these, and the other males under 20, should propagate at the same rate, and should, according to the course of nature, all pass away before the end of the remaining part of the 216 years, there would yet be found as their posterity, at the end of that period, a still greater number in excess of that census of Danite warriors. In making such calculations, the difficulty, indeed, is to keep the numbers sufficiently low. It is something like the question, or rather proposal, of allowing a *halfpenny* for the first nail in a set of shoes for a horse; and, doubling it throughout the 32 nails, which will, as the result, give a sum amounting to an enormous fortune, such as few, if they had never heard of it, would at first imagine or believe.

In the case under examination, if the solitary Hushim were only to be allowed 4 sons, instead of the not immoderate 8, the number of his warrior descendants, at the end of the 216 years, at the lowest rate of propagation, after making all reasonable deductions for deaths by natural causes, and murders by the Egyptians, would amount to more than the 62,400 mentioned in the census.

If the Bishop should ever become converted to the true Bible faith,—which is fervently to be hoped—and should be induced again to exercise his arithmetical genius, and make other and fair calculations on this subject, he will surely find such results as have here been made; and will then, doubtless, look back with amazement at the delusions and deceptions by which he was ensnared and held, while making the absurd calculations and conclusions he has put forth here, and in so many other parts of his book.

The Bishop seems to lay great stress on the facts, that "Dan had only one son," and that, as appears from Numbers xxvi. 42, "the sons of Dan consist of only one family." According to Scripture language, there is nothing extraordinary in the fact of the whole of the posterity of Dan being designated as one family. There have been myriads of myriads of Jews who have passed away by death, and there are millions of the race and name now in the world, and yet they all have been, and are, the descendants of the one man, Judah; and have ever borne their name from *him*, as members of his family. So it was with the descendants of Hushim, or Shuham, of the family of Dan, and called Shuhamites, in that text in Numbers. The name signifies nothing, as to the number of the people, at any time. The Jews called Abraham their father in the time of our Lord; and, as to natural descent, he sanctioned the appellation, and said, "I know that Abraham is your father." Myriads of Jews had before then passed into eternity; and many millions were then upon the earth; and yet the one man, Abraham, was properly called the father of them all.

The Bishop makes his next attack upon Gershon, Kohath, and Merari, the sons of Levi; and, by similar erroneous suppositions and calculations, as in the case of Dan, insists that notwithstanding Levi had three sons, and Dan only one, yet there could not have been, as the descendants of Levi, at the end of the 216 years—the time of the census—22,000, a little more than one-third of the number of the Danites. He finds, in Exodus vi., which he cites, that Kohath had four sons,

and Gershon two, and Merari two; and then further notices the facts, that the four sons of Kohath had only eight sons in all. Well, so it is, but what of it? Can he, or any other mortal, tell how rapidly these eight grandsons of Kohath propagated and increased their family in all the long succeeding time, until the end of the 216 years, the time of the first census. None of us can tell anything on the point except so far as Scripture informs us. According to a fair calculation, similar to those which have been made regarding the whole number of the 600,000 above 20; and also as to the number of the Danites, there was ample time, during the remaining part of the 216 years, for the Kohathites to have increased to the amount of 8,600, the number found at the time of the census, recorded in Numbers iii. 28. It is here worthy of remark, that in the preceding verse of this chapter, they are mentioned as of the family of the Amramites; and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites. These families bore these names, respectively, as the descendants of those four sons of Kohath. It must also be noticed, as important, that the names mentioned in Exodus vi., as the descendants of Levi, are stated in verse 25 as merely "the heads of the fathers of the Levites, according to their families."

The Bishop, not having been able to find anything in Scripture, as to the rate of increase of the two sons of Gershon, and the two of Merari, has at once assumed, that they increased exactly in the same proportion as the Kohathites. Now, he knows nothing, and has no ground to assume anything about it. They might have

increased fourfold beyond the Kohathites, or fallen as far below them, for anything we should have known, independent of information from Scripture. *There* we are told, in that same chapter iii. 22, of Numbers, that the Gershonites amounted to 7,500; and in verse 34, that there were 6,200 of the Merarites. The same reasonable calculations, and the same remarks which have been made, as to the time for the increase of the Kohathites, will also apply as to such an increase in the two other families as to produce the numbers already mentioned, found in them respectively at the time of the census.

But the Bishop, when it suits him, can be very *versatile* in his arithmetical conjectures and calculations. In the foregoing suppositions, as to the number of the Kohathites and the other sons of Levi, he was all on the *minimum* scale; but when he passes on to the second census—about 38 years after the first—he is all for the *maximum* rate; and insists, that the 22,000 Levites must have increased so greatly, as to have produced at that second census 48,471, instead of only the 23,000—the scriptural number, at that last census.

Now, it might be a sufficient answer, to remind him of what he and all others know, that it is impossible for any of us mortals to ascertain *why* or *how* it is, that in any given number of families, as well as throughout society, there are such great varieties as to the number of children; and why some have none, while others have ten or a dozen, or more. No one can really give any other or better answer than, that it is according to the will of Him who gives or withholds life, and preserves or takes it away. We all know that some

families seem, without any apparent cause, to remain in a low condition, as to numbers, or die out; while others, from small beginnings, increase rapidly. Benjamin had 10 sons; but at the time of the first census his descendants were only 35,400; while those of Judah, who had only 3 sons, were found at that time to be more than double that number; and Dan, who had only *one* son, had then increased to 62,000. Joseph's 2 increased to 72,700; while the 3 of Levi only produced 22,000. Similar inequalities, on a smaller scale, are constantly taking place in every land.

But, even if it be admitted that the *doom*, as to the murmuring and rebellious, not entering Canaan, did not include the Levites (which seems rather doubtful), yet, we find that, on one occasion—as recorded in Numbers xvi.,—a large company of them, with Korah at their head, rose in rebellion against Moses and Aaron, and were swallowed down in the earth, which opened to receive them; and it is probable that many more of them, who did not then perish, were cut off in the wilderness; and that, in this way, and from other causes, according to the Divine will and arrangements, their numbers were kept so low, as to be only about a thousand more at the second census than it was at the first.

It is truly wearisome, and a trial of patience, to follow the Bishop, and make calculations, to answer and refute his futile and absurd suppositions, calculations, and conclusions, as to all these families or tribes of Israel. It may be trusted that enough has already been advanced to show that all his objections, as to numbers, are merely founded on his own fabrications and groundless

assumptions. Having taken such a stand against scriptural truth, he has manifested a determination to bring forward any and every kind of weapon, and means to carry out and support his profane undertaking.

In the conclusion of this chapter he makes a condensed summary and reiteration of some of his previous objections—already answered—as to the Exodus, and the marching and encamping of the Israelites, and regarding their fighting with Amalek and Midian. He then writes about 44 of the Levites slaying 3,000 of the other tribes—mentioned in Ex. xxxii. 28. The time this took place was less than a year before the first census was made, which shows the Levites then to have been 22,000, and they could have been but a few less at the time of their performing that commanded duty, and it is said, “they all gathered together unto Moses.” The Bishop’s number of only 44 of them is a mere invention of his own. As to the dying of the 14,700 of the Israelites at one time, and 24,000 at another, by the pestilence, surely there is nothing marvellous or incredible. Did he never read, or hear, of very many thousands, or even hundreds of thousands, being carried off by cholera, or other forms of pestilence, in many countries and at various periods, in ancient as well as in modern times? The same Almighty Being still either sends or withholds such scourges. And had he not both the *right* and the *power* to remove in that way those profane and rebellious Israelites?

As to his implied objection about the 600,000 fighting men—found at the first census—falling in the wilderness during their 39 years wanderings there, neither is there

anything marvellous or difficult to be accounted for, in that sweeping away of those constantly murmuring and rebellious persons. It was a divine and just judgment and infliction upon them, and if the Bishop cannot either believe in that infliction, or the justice of it, it is merely owing to his own perverted or prejudiced views and conclusions as to scriptural truth, and the dealings of the Most High with the perverse and rebellious children of men.

The Bishop next seems puzzled about the small number of the Levites, and the numerous and laborious duties they had to perform; while, at the same time, he seems amazed at the vast possessions which were ceded to them; and accordingly he asks:—

“How were the 20 Kohathites, the 12 Gershonites, and the 12 Merarites to discharge the offices assigned to them in Num. iii. 4—in carrying the tabernacle and its vessels,—to do, in short, the work of 8,580 men? Num. iv. 48. What were these 44 people, with the two priests and their families to do with the 48 cities assigned to them? Num. xxxv. 7. How could the Tabernacle itself have been erected, when the silver spent upon it was contributed, as we are expressly told, by a poll-tax of half a shekel, Ex. xxxviii. 26, levied upon the whole body of 603,550 warriors, who did not exist?”

If the story were really such as he has here made it, the difficulties and amazement would be great indeed; but, as in so many other instances, he is altogether wrong at the outset, he has first fabricated a fictitious story of his own, and then, as though in amazement, goes on to show its incredibility and absurdity. The scriptural story declares, and fair arithmetical calculations

show, that there were 8,580 of those Levites to perform those services ; and the whole 22,000 numbered of that tribe, with all the rest of the individuals belonging to its several families, were to occupy and enjoy all those cities and the other possessions assigned to them, as the Scripture so plainly declares. Thus all these formidable difficulties and the consequent amazement, are found to be merely the natural results of defective knowledge and erroneous assumptions.

His last objection, as to the “building of the Tabernacle, by a poll-tax, on warriors who did not exist,” can as readily be disposed of. The Bishop here, as on so many other occasions, has been in too great haste with his objection. Surely, he never could have read the first seven verses of Ex. xxii., containing the Divine directions to Moses, to “take of the children of Israel an offering of every man that giveth it willingly with his heart,” gold, silver, and brass, and the various articles there specified, for the building of the Tabernacle, and for its rich furniture and various utensils ; and for other purposes relating to the whole subject. Neither could he have read Ex. xxxvi. 5, where it is said “the people brought more than enough for the service of the work which the Lord commanded to make,” and therefore proclamation was made to “prevent them to make any more work for the offering ;” for there “was sufficient for all the work to make it, and too much.” Where now is the Bishop’s story about “a poll-tax for the purpose on warriors, who did not exist ?” There was no poll-tax, or any other tax in the case. All were to be *free-will offerings* ; and, as we see, they were most

readily and *overflowingly* made. The truth is, as to the Bishop's objection, that he has here repeated the blunder of which, in another part of this review, he has already been convicted, of confounding these *free-will offerings*, for making the Tabernacle, with the *atonement* or *ransom* money ; and considering them to be one and the same.

But even if his objection be applied to the atonement money, it is equally groundless and void ; for if he had read Ex. xxx. 12, 13, he would have seen that by the Divine command this money was to be taken when the numbering took place, which was only some months after the command was given, and doubtless it was taken at the time so appointed. All the warriors were then alive.

And now it may finally be remarked that a Bishop, or any other man, who could exhibit such a defective acquaintance, even with the letter of Scripture, and could fall into such blunderings as are here exposed, is altogether unworthy of reliance on any scriptural subject of which he may treat.

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Answer to Chapter XX.—On “ The Number of Priests at the Exodus, compared with their Duties and with the Provision made for them.”

IN the preceding Chapter (XIX.) the Bishop was employed in commenting on, and answering the statements and arguments of several writers, whom he has named, in support of the veracity of the Pentateuch, as to the numbers respectively treated of in the two previous chapters of his book. The works of those writers were answers to the same objections to those numbers, which had been advanced by other unbelievers, as to the veracity of the Pentateuch. We, therefore, see that the Bishop is not an *original*, as to those objections, but possibly a mere copier or rather *plagiarist*. They have often been advanced by open and thorough infidels, but never before by a Bishop in an Evangelical Church. Some, if not all, of the answers above alluded to, are sufficiently satisfactory as to those numbers, to show the erroneous character of the Bishop's assertions and conclusions concerning them. As he merely reiterated in that Chapter, XIX., the same numerical objections, advanced in the two preceding Chapters, and which have already been reviewed and answered, it is, of course, unnecessary to answer them again.

In this Chapter, XX., the Bishop again indulges in his *figuring* propensity, but with as little success as before. He first gives, in full detail, the several scriptural commands for the various offerings, as declared in several chapters of the books of Leviticus and Numbers, and then he writes as follows:—

“And now let us ask, for all these multifarious duties, during the forty years’ sojourn in the Wilderness,—for all the burnt-offerings, meat-offerings, peace-offerings, sin-offerings, trespass-offerings, thank-offerings, &c., of a population like that of the City of London, besides the daily and extraordinary sacrifices,—how many priests were there?

“The answer is very simple—there were only *three*, Aaron (till his death), and his two sons, Eleazar and Ithamar. Yet how was it possible that these two or three men should have discharged all these duties for such a vast multitude?”

When the whole subject is rightly understood, it will be seen, that even the three priests could very well discharge them all. The Bishop’s failure to perceive it, like as in so many other instances, is chiefly, if not entirely, owing to his not marking and rightly understanding the letter and meaning of Scripture on the several subjects. In the first place, the daily offerings for the whole people, were only *two*—a single lamb, or kid, morning and evening, the prescribed parts of which were prepared by the Levites and brought to the priest to be offered on the altar. This would not be very burdensome for three priests, or require much of their time. There were no *individual* daily offerings commanded. The burnt offerings, by individuals, were to be “one animal of the herd or the flock;” or if of fowls,

either one turtle dove, or one young pigeon; (see Lev. i.,) and in verse 3 it is said, "he shall offer it at his own voluntary will, at the door of the tabernacle of the congregation, before the Lord." We here see that it was entirely *optional* for an individual to make any such offering or not. This, also, appears from verse 2, where it is said, "*if* any man of you bring an offering." It was not compulsory, but to be *voluntary*. The Lord does not compel any person to confess his sin; he only exhorts all to do so.

Further, as plainly appears in that chapter, the animal, or bird, was to be killed and prepared for sacrifice by the individual who brought it; or it might be done by the Levites. The duty of the priest was, merely when the prepared parts were brought to him, to place them on the altar to be burnt; and to "sprinkle the blood round about upon the altar." Moreover, in cases of inability to bring any of the animals, or the bird instead thereof (see Levit. v. 11), an offering of a small portion of fine flour would be accepted; the offering of which would, of course, require less service from all concerned. Now, how many of these voluntary offerings there were, *daily*, or whether there was even one each day, neither the Bishop, or any other mortal, can tell, or even conjecture. But suppose there were 5, 10, 20, or even the improbable number of 40, or more of them, on an average, daily, the three priests could very well get through with their prescribed and very limited part of the duty, as to even the larger number, in a couple of hours at most. It is highly probable, from the character and conduct of the people

generally, that such voluntary offerings were not very numerous *daily*, and therefore would not be very burdensome to the priests. The Bishop himself has partly answered his objection as to this description of offering, by giving the text in Amos v. 25, which says, "Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?" From this inspired reproof it is plain that these wilderness sojourners had been very negligent and parsimonious as to their offerings.

As to examinations and offerings concerning leprosy, we know nothing from Scripture as to any instance of the kind, except the solitary case of Miriam, who was merely shut out of the camp for a week, and was then healed and brought in; and most probably presented an offering for her hasty offence. Neither does Scripture inform us of any particular cases of ceremonial uncleanness, or of Nazaritish vows while in the wilderness, which required any priestly services in making offerings. We have, therefore, no ground, or right, to make any conjectures as to there having been any such cases, or whether there were few or many of them. It is not at all probable that Nazarite cases were either of daily or frequent occurrence; nor even those of the ceremonial description. Thus far, and down the greater part of the Bishop's detailed list of the duties to be performed by the three priests in making the offerings, it will be seen that they could daily, as to time, very well get on in the discharge of those duties. Other particulars in the Bishop's catalogue of offerings, and priestly duties, are—the special or occasional offerings on the sabbath, the new moon, the feast of unleavened

bread, and of first-fruits, and at the end of the harvesting. Now, not one of these were required to be made in the wilderness, but were to be observed *only* after their entrance into Canaan, as will be seen in Numbers xxviii. and xxix. The directions contained in these chapters as to these additional and special offerings, were given after the second census of the people, and after the appointment of Joshua to be their leader; just at the close of the 40 years wandering, when they were in the land of Moab, on the very eve of entering Canaan. Even the *double* offering on the sabbath, had not been previously ordained. The Bishop, however, most unfairly and untruly, has, in his catalogue, classed them all with the other offerings already treated of, as though all those additional offerings were to be made in the wilderness; and thus, the duties of the priests might appear to be the more extensive and laborious. He seems to have had some suspicion that he would be detected in this impropriety, for as a support to his statements on the point, he has referred to Leviticus iv. 12, 21; vi. 11; xiii. 46; and xiv. 3, 8, none of which texts give the least countenance to his addition of those special offerings to the other offerings by the priests while in the wilderness, but evidently relate only to those special or occasional offerings, *after* the establishment of the people in the land of Canaan.

The next particular on which the Bishop has founded his objections, and on which he seems to place the greatest reliance, and deems the most unanswerable, is that of the offerings for women after childbirth, concerning which, he has written as follows:—

“The births among two millions of people, may be reckoned as at least 250 a day, for which, consequently, 500 sacrifices (250 burnt-offerings and 250 sin-offerings), would have had to be offered daily. Looking at the directions in Leviticus i. 4., we can scarcely allow less than *five minutes* for each sacrifice, so that these sacrifices alone, if offered separately, would have taken 2,500 minutes, or nearly 42 hours; and could not have been offered in a single day of twelve hours, though each of the three priests had been employed in the one, sole, incessant labour of offering them, without a moment’s rest or intermission.”

Regarding this point, if the Bishop were to be taken according to the scale of his assumption in another place,—that the 22,300 mothers must have given birth to the 600,000 warriors,—there would not have been in the wilderness at the time here treated of more than about 60 of such female offerings, daily, instead of 250. But should it even be admitted that there were 250 births daily,—though not at all probable,—yet it is quite possible that many of these mothers were as neglectful of bringing the offerings, as were the males, of whom mention has been made; and, therefore, it is highly probable that the daily number of such female offerings, fell very far short of the 250, perhaps by a third or a half. The reproof in the text in Amos, already given, applied to the women as much as to the men. But even allowing to the utmost extent of the Bishop’s extravagant number of 250, it would be quite possible for the three priests to get through every part of their duties on the occasion, in about a couple of hours, instead of 42, as the Bishop has so extravagantly supposed. It is every way probable, that nearly, if

not, indeed, all of such offerings, were either of birds or of fine flour; this last, as we have seen, being permitted by Leviticus v. 11. Either the female who brought the offering, or the Levites, fully prepared it, as in the other cases of voluntary offerings, and then brought it to the priest, who had only to lay the prepared meat or the flour on the altar; and if a bird or other meat was offered, to sprinkle the blood on and around the altar. There was no command or reason to prevent any number of these offerings being laid on the altar at the same time, and so on in succession, until all the offerings were completed. Especially would such a course be allowable, and even appropriate, as all of these offerings were of precisely the same character, and for the same merciful deliverance and preservation in life.

The Bishop's next cause of stumbling or difficulty, is concerning the possibility of procuring the birds for the female offerings, and accordingly, he says:—

“Where could they have obtained these 250 turtle doves, or young pigeons, daily, that is, 90,000 annually, *in the wilderness?* . . . Did the people then, carry with them *turtle doves* and *young pigeons* out of Egypt, when they fled in such haste, and so heavily laden; and as yet knew nothing of any such law? Or, how could they have had them at all, under Sinai?”

On this point, as on a previous one, the Bishop has partly answered and disposed of his own objection, for he presently adds,—

“It may be said, indeed, that the ‘young pigeons’ were birds of the wilderness. Thus, we read in Psalm lv. 6, 7, ‘And I said, Oh that I had wings like a dove! for then would I fly away and be at rest.’ Lo, then would I wander far off, and remain in the *wilderness*. So

Jeremiah xlviii. 28, 'O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the *dove* that maketh her nest *in the sides of the hole's mouth*. And Ezekiel vii. 16, 'they that escape of them shall escape, and shall be on the mountains like *doves* of the *valleys*, all of them mourning, every one for his iniquity!' Yet the psalmist in Psalm lv. 6, 7, was hardly thinking of the 'great and dreadful' desert of Sinai."

Perhaps, indeed, the psalmist was not thinking of the desert of Sinai, yet it is highly probable that there were multitudes of pigeons and doves, from time to time, or even constantly, around that mountain, and in parts adjacent, and in other places of the sojourning of the Israelites. If the Bishop does not know it, there are many who *do*, that wilderness places where there is a wild vegetation, and especially where there any wild berries, are the very places where pigeons commonly resort, and in the greatest numbers. But further, if, as the Bishop has shown from the text in Jeremiah, doves made their nests in the rocks of Moab, why not in those at and around Sinai, and in other places where the Israelites encamped?

The modern traveller, Dr. Shaw, found 2,000 palm-trees at Elim, and mentions the "beautiful plain, more than a league in breadth, and nearly three in length, near Sinai." He mentions also, the "plants of divers palm-grounds upon the deserts of Tzin and Paran." So that although in Scripture, the regions through which the Israelites passed, were generally described as "a great and terrible wilderness," yet there were *then*, and *still are*, many places where wild pigeons and doves could find suitable sustenance.

Here, once for all, it may be remarked, that the Bishop has often cited passages in the Pentateuch in support of his objections, and he may, therefore, rightly be told, that if such passages of the Pentateuch are of validity, even if it were not of an inspired character, it would be but fair and reasonable to conclude that all the other parts of it are equally true. It is a rule in all courts of justice, and agreeable to reason and equity, as regards *testimony*, that if any part of a narrative is admitted as evidence, the whole of it must be taken as equally entitled to belief. Lastly, as to this *bird* objection by the Bishop; if there were none of the preceding satisfactory modes of answering it, it would be quite sufficient to say, that the same Almighty Being who delivered the Israelites out of their bondage; and so suddenly brought to them the myriads of *quails* for their use; and who was constantly guiding and sustaining them in the wilderness, could and would supply the means for making the offerings He required.

The Bishop's next objection, relates to the number of cities and other possessions assigned to the priesthood and their families, and to "the enormous provision," as he calls it, of food and other things for the priests. He cites the texts in Numbers xviii. 14, 18, and in Leviticus vii. 7—10, which direct, that portions of the meat-offerings, the sin-offerings, and the trespass-offerings, shall be given to Aaron and his sons, and that he, and every male of his family "shall eat thereof in the holy place;" and also as to the wave-breasts and heave-shoulders, it is thereby directed, that they shall be reserved to Aaron and his sons, and his daughters, and

the families of all the priests, by a statute for ever, as mentioned in Numbers xviii. 11; and it is added, "every one that is clean in the house, shall eat of it." The priests were also to have the flesh of the firstlings of the herd and the flock which were offered; but there is nothing said as to the eating of this flesh by them or their families.—See Numbers xviii. 18. The priests were also to have the skins of the burnt-offerings.—Numbers vii. 8.

There were indeed, very liberal allowances of cities and other possessions for the priesthood and their families; but it is to be noted and borne in mind, that they were not made merely for Aaron and his two sons, and their families, but the ordinances were for all succeeding generations of the whole of the numerous priesthood and their families. The Bishop's objection, as to the "enormous provision" for Aaron and his sons, and their families, is, certainly, one of a very singular and unprecedented character. Perhaps, it has never before been objected by a Bishop or any other clerical dignitary, that the provision made for his temporal support and comfort was enormous or extravagant, and quite unsuitable and improper. It may be thought to be within the bounds of possibility, that if a similar liberal provision of worldly possessions and privileges were made for the Bishop himself, either in Natal or other region of his choice, he would not be greatly offended, and reject it because of its extravagant or *enormous* amount. Should he ever be tempted in that way, and reject the offer, it will be an instance deserving of perpetual remembrance, because of its absolute singularity.

But as to the *eating* part of the objection, the Bishop puts his case very strongly, and seems to insist, that Aaron and his sons were required to eat the whole of those parts of the several offerings which were reserved and given to them; and he thinks this quite impossible. He insists that each priest would have had "to eat daily 88 pigeons" for his own portion of the offerings, "for the births of children," in addition to his share of all the other offerings. Well, it must be admitted, this would, indeed, have been a duty of very difficult, or rather, of impossible performance. But this, like many others of the Bishop's stories and suppositions, is merely *fictitious*. Let us look at the matter in the light of fact and Scripture truth. The following directions are given to Aaron, in Numbers xviii. 9, "This shall be thine, of the most holy things, reserved from the fire; every oblation of theirs; every meat-offering of theirs; and every sin-offering of theirs; and every trespass-offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons." And as to the wave-offerings and the heave-offerings, the direction is in verse 11—"Every one that is clean in thine house shall eat of it:" further, as to the remainder of the meat-offerings reserved from the fire, it is said, in Leviticus vi. 18, "All the males among the children of Aaron shall eat of it; it shall be a statute for ever in your generations concerning the offerings of the Lord, made by fire." And, again, as to the sin-offerings, in verse 28, 29—"All the males among the priests shall eat thereof; it is most holy: and no sin-offering, whereof any of the blood is brought into the tabernacle of the congregation, to

reconcile withal in the holy place, shall be eaten; it shall be burnt with fire." Now, it will be seen, by the first of these cited texts, that *only* what was reserved from the fire was to be eaten; and, doubtless, the priest would only reserve so much as he would require for consumption; and as to the next recited offerings, they were for the whole of the several families of the priests; and they were to "*eat of them*," and "*eat thereof*," which expressions show that they were not required to eat the whole of them, whether wanted or not, as the Bishop has so absurdly written. As to the last-mentioned,—the sin-offering—it is most probable, according to several of the Divine directions, that the blood of most of those offerings was brought into the holy place, and sprinkled on the altar; and as to the meat of these, it is said, it was not to be eaten, but to be "burnt with fire." It will thus be seen, that the Bishop's objection as to the enormous amount of food required to be eaten by the priests, is without any scriptural or reasonable foundation. It has arisen from his own misunderstanding of Scripture, or his perverted construction of it, to suit his purpose. As to his supposition, of each priest being required to "eat daily 88 pigeons," the foregoing texts will have shown that it is equally groundless and absurd with the rest of this class of objections. The Lord never can require from the ministers of his sanctuary, or any others, any degree of gluttony or excess, but enjoins temperance or moderation in all lawful things, and entire abstinence from all that are pernicious.

Answer to Chapter XXI.—On “The Priests and their Duties, at the Celebration of the Passover.”

THE objections put forth by the Bishop in this chapter, are such as will require but little time to answer, and to show how utterly destitute they are of any real foundation. It is, indeed, matter of amazement, that any man possessing the most ordinary acquaintance with Scripture, and undertaking to write upon it—especially, a dignitary of the Church, should either so misapprehend even the letter of it, or so wilfully pervert and misapply it, as the Bishop has done in this chapter. Here, as in many other instances, he has first assumed certain premises, or positions, as true, which are really false ; and then, has remarked upon them, to show their consequences to be absurd and incredible. He begins his chapter with the following passages :—

“Again, how did these three priests manage at the celebration of the Passover?”

“We are told 2nd Chronicles xxx. 16; xxxv. 11, that the people killed the Passover, ‘but *the priests sprinkled the blood from their hands*, and the Levites flayed them.’ Hence, when they kept the second Passover, under Sinai (Numbers ix. 5), where we must suppose that 150,000 lambs (70) were killed at one time ‘between the two evenings’ (Exodus xii. 16), for the two millions of people, each priest must have had to sprinkle the blood

of 50,00 lambs in about two hours—that is, at the rate of about *four hundred lambs every minute for two hours together.*”

In treating of killing the animals in the court of the tabernacle, he has written as follows :—

How, in fact, could the priests have sprinkled the blood at all if this were not the case, that the animals were killed in the court of the tabernacle? But the area of that court contained, as we have seen (38.), only 1,692 square yards, and could only have held, when thronged, about 5,000 people. How, then, are we to conceive of 150,000 lambs being killed within it, by at least 150,000 people, in the space of two hours,—that is, *at the rate of 1,250 lambs a-minute?*”

Now, the short and plain answer to all these proposed difficulties and objections is this, that at the keeping of that second Passover at Sinai, and at any and every other observance of it in the wilderness, there was no killing, either of 150,000 lambs, or of a single lamb within the court of the tabernacle; nor any sprinkling of their blood on the altar by the priests. Neither of these things were either divinely commanded or done while they were in the wilderness—as will presently be clearly shown. The Bishop, not having seen anything in the Pentateuch to require those observances at keeping the Passover in the wilderness at Sinai, first, as authority for them, goes away to the texts he has cited in 2nd Chronicles, and also refers to Deuteronomy xvi. 2; v. 6. That text in Chronicles relates to the manner of keeping it at the temple at Jerusalem, long after its erection, and which was according to the direction by Moses, in Deuteronomy xvi., for the observance of the Passover, after they were established in

Canaan, and which was to be kept "at the place" in that land, "which the Lord should choose to place his name there." It will presently be shown that this command of the Lord, through Moses, was upwards of 38 years after the keeping of the second Passover at Sinai; and after the other passovers had been kept in the wilderness; and when Moses was giving the last laws and instructions to the people only a few days before his death; and when they were just about to enter Canaan. Those directions are contained in Deuteronomy xvi. 2, 5, 6, which the Bishop has cited; but he has omitted to give the following commencement of these directions, of Moses, in chapter xii. 10, 11—"But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit; and when he giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place which the Lord your God shall choose, to cause his name to dwell there; thither shall ye bring all that I command you; your burnt-offerings and your sacrifices, your tithes and the heave-offering of your hand, and all your choice vows, which ye vow unto the Lord."

The Bishop also cites the text in Exodus xxiii. 17. This, also, as will be seen by referring to it, relates to the *three* feasts to be kept by them in Canaan, when established there—namely, the seven days' "feast of unleavened bread; the feast of harvest, the first fruits;" and the "feast of ingathering in the end of the year," when they had "gathered in their labours out of the field." There is not a word in this text he has cited, or in any part of the chapter, as to the manner of keeping

the Passover in the wilderness or elsewhere. Neither the word *Passover*, or any reference to it, is contained in the text or chapter. The text, as is seen, merely relates to the *three* principal feasts they were to observe when *settled* in the land of Canaan. The Bishop must, indeed, have been greatly bewildered on the subject, or very hard driven for authority, when he cited these texts in Chronicles and Exodus, as relating to the keeping of the Passover at Sinai, or at any other time in the wilderness. But he cites other texts in Leviticus chapters i., iii., iv. and xvii. to support his objections about killing the 150,000 lambs at the door of the tabernacle, and the priests sprinkling their blood.

Now, it is a perfectly sufficient answer to say, that all the burnt-offerings, sin-offerings, trespass-offerings, and peace-offerings mentioned in these texts, are *voluntary offerings* by individuals, regarding their individual sins and offences; and had no reference or relation whatever, or even *likeness*, to the ordinance of the Passover. *This* was a special institution, of a *memorial* character, to be kept by every family; and at the precise time, and in the particular manner divinely prescribed, to keep in remembrance, the deliverance from Egyptian bondage, and the preservation of the lives of the firstborn of Israel, when all the firstborn of Egypt were slain.

But a reference to the texts in Numbers ix. from verse 1 to 5 inclusive, will at once destroy these objections by the Bishop, about the 150,000 lambs to be killed at the door of the tabernacle, and as to the sprinkling the blood on the altar by the priests. Those texts are in these words :—"And the Lord spake unto

Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, let the children of Israel also keep the Passover at his appointed season. In the fourteenth day of this month, at even, ye shall keep it in his appointed season, according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it. And Moses spake unto the children of Israel, that they should keep the Passover. And they kept the Passover on the fourteenth day of the first month, at even, in the wilderness of Sinai, according to all that the Lord commanded Moses; so did the children of Israel."

Here, then, we see, that by the precise command of the Lord himself, they were to keep it at this time, "according to all the rites of it, and according to all the ceremonies thereof." Not a word here, or any where else, about killing the lambs at the door of the tabernacle, or of sprinkling the blood on the altar. What those rites and ceremonies were, we see in Exodus xii., where it is divinely directed, that "on the tenth day" of the first month, "every man should take a lamb for his house;" or if the household was "too little for the lamb," his next neighbour, and him might "take it according to the number of the souls, every man according to his eating, shall make your count for the lamb." Then follow the directions to keep it up until the *fourteenth* day, and then to "kill it in the evening" and to "take of the blood, and strike it on the two side-posts and on the upper door posts of the houses wherein ye shall eat it;" and they were to "eat the flesh in that night, roast with fire, and unleavened

bread;" and nothing of it was to remain until the morning; or if any part did "remain until the morning," it was to be burnt "with fire." And, further, it is directed—"Thus shall ye eat it, with your loins girded, your shoes on your feet, and your staff in your hand, and ye shall eat it in haste." Now, all these things could be done in the wilderness as easily as they were done in Egypt. And, as we have seen, it is said in verse 5 of that chapter, 9th of Numbers—"they kept the Passover on the fourteenth day of the first month, at even, in the wilderness of Sinai, according to all that the Lord commanded Moses; so did the children of Israel." They kept it, therefore, on this occasion, as commanded in this chapter, according to all the foregoing rites and ceremonies of it, prescribed in Exodus xii., and as it was then first kept in Egypt.

The wise and gracious God can never give any command which is unreasonable, or impossible of performance. But such persons as the Bishop may, and do, fabricate absurd theories and suppositions which are indeed *incredible*, and *impossible* to be carried out to any practical fulfilment.

Answer to Chapter XXII.—“ The War on Midian.”

THE above is the title of that chapter, but the Bishop, instead of commencing it with his proposed subject, fills the two first pages with disparaging remarks on two publications, in answer to works of the like *profane* character as his own,—though not, indeed, quite so openly and thoroughly infidel, namely, “Essays and Reviews.” He then goes off to the Books of Judges,—1st and 2nd Samuel, and 1st and 2nd Chronicles; and selects and sets forth passages in those books, as to his favourite subject of *numbers*. But, here, instead, as previously, treating of an increase by *births*, he is engaged with *deaths*; and he fills two pages more, in remarks on the numbers slain in the battles recorded in those books; and he contends that those numbers are extravagant and incredible, and therefore, not historically true. By thus travelling into other portions of Scripture,—not at all contemplated or implied in the title of his book,—the Bishop plainly manifests his unbelief as to the veracity of the Scriptures generally, and his bold determination to employ his utmost exertions to impeach its truth, and its claims to veneration and belief. As to such a course of conduct being consistent with the position and character of a Christian Bishop, or other-

wise, there certainly can be but one opinion with all who believe the Scriptures to be a Divine revelation.

A separate examination will now be made of these instances of numbers of deaths, by war, to which the Bishop has objected. In asserting extravagant statements by "Hebrew writers," he says:—

"Such as that in Judges xii. 6, where we are told, that the Gileadites, under Jephthah, slew of their brethren, the Ephraimites, 42,000 men."

Well, is there anything incredible in that? Did the Bishop never read or hear of a war of invasion, in which as many as that number were slain on one side? That war, was one of invasion by the Ephraimites, and for anything we know from Scripture, may have continued for weeks, or even a month or more. Looking at the scriptural account of it, we find the following particulars:—The Ephraimites dwelt in Mount Ephraim, on the western side of the Jordan, and the Gileadites on the eastern side, and far to the north. The Ephraimites had become offended, because Jephthah had not called them to assist him in a war with the Ammonites; and as the first verse of the chapter says,—“they gathered themselves together and went northward;” and,—after an unsatisfactory conference between the parties,—it is said,—“Jephthah gathered together all the men of Gilead, and fought with Ephraim, and smote them;” that is, they beat them. How many battles there were, we are not told, nor how long the invasion continued. We find, next, that the Ephraimites fled towards the Jordan to get back to their own country, but the Gileadites were beforehand with them; and

it is said, "took the passages of Jordan before the Ephraimites;" and when the fugitives could not pronounce aright, a certain word, given as a test regarding their country, the Gileadites slew them "at the passages of Jordan."

Mark here, the word *passages* in the plural. There may have been *six* or *ten* of such passages. The army of the Ephraimites being defeated, would flee in several portions for the passages,—hundreds to some, and thousands to others. The narrative concludes in these words;—"and there fell at that time, of the Ephraimites, forty and two thousand." Now, surely there is nothing incredible, or even extraordinary, in any part of this account. It does not say how many, or how few were slain, either at the passages, or in the engagements previous; but the words are,—“at that time,” that is,—during that invasion. Moreover, from the expression,—“there fell of Ephraim at that time,” it is not certain that all of them were actually killed, many of them may have been only wounded, more or less severely. Doubtless, the Bishop has read of vastly numerous armies of ancient and modern nations,—Persians and Romans, Goths and Vandals, Lombards and others, who have invaded and desolated countries, and destroyed myriads of those opposed to them. He must have read of those scourges of humanity,—Timour the Tartar, and Alaric, Genseric, and Attila, in whose invasions, and in a short time, far more were slain on each side than that number of the Ephraimites. He certainly knows about the invasion of Russia by the first Napoleon, with nearly half a million of soldiers, who, during that

invasion, and chiefly during the few weeks of the retreat, lost more than three-fourths of them, or more than 300,000. In one authentic account of that retreat, it is stated, that in the spring following, 36,000 dead bodies were taken out of the bed of the river Beresina, who had been destroyed at the one passage of that river. During the present dreadful war in the American States, in the *raid*, as it has been called, made a short time ago, in the state of Maryland, and the battles then fought, nearly, if not quite 40,000 have fallen, either as dead or wounded; and in the two attempts against Richmond, in one of those American States, probably, in all, a very much greater number.

It is probable, the Bishop will believe all these accounts—ancient and modern; while he disbelieves this one concerning the Ephraimites. Is this, because it is found in the Scriptures, which he is so earnestly endeavouring to discredit?

The Bishop's next objections as to numbers killed in war, is in these words:—

“Or that in Judges xx. where first the Benjamites slay of the Israelites 40,000 men, v. 2—25; and then the Israelites kill of the Benjamites 43,100, v. 35—44; all these being ‘men of valour’ that ‘drew the sword.’”

Now, here, the Bishop has done even far worse than in the preceding case, for he has stated, as to one particular, what, on the very face of the narrative, is palpably *untrue*. But, first, as to the defeats of the Israelites, there were two battles, in which the 40,000 of them fell, and it is not at all probable that they were all actually killed. By the expression, “destroyed down to

the ground," may most properly be understood, that part of them were killed, and the rest so wounded, as not to be able to fight any longer—put '*hors de combat*,' to use a French phrase. But, even if all were killed, in the two days' battles, there is nothing incredible about it. Next, as to the slain of the Benjamites, he says they were 43,100. There were only 25,100 in all; and never was any narrative, or statement as to numbers, more explicit. In verse 35, in the first part of the account of the defeat of the Benjamites, are these words:—"And the Lord smote Benjamin before Israel; and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men." Then the following particulars are given as to the manner in which the victory was obtained:—that an ambush was set against Gibeah, the Benjamite city besieged, and that those in ambush rose up and set the city on fire; and that then the other division of the army of Israel turned upon the Benjamites, who thus became enclosed between the two hosts, and fled toward the wilderness; and then in verses 43 to 46 inclusive, are these statements:—"Thus they enclosed the Benjamites round about, and chased them, and trode them down with ease over against Gibeah, towards the sun-rising. And there fell of Benjamin eighteen thousand men; all these were men of valour. And they turned and fled toward the wilderness, unto the rock of Rimmon; and they gleaned of them in the highways five thousand men, and pursued hard after them unto Gidom, and slew two thousand men of them. So that all which fell that day of Benjamin were twenty and five thousand

men that drew the sword." Thus, we see that it is stated first in the early part of the narrative, that the *whole number* of the Benjamites slain was only 25,100; and then repeated in verse 46—"So that *all* which fell *that day* of Benjamin were twenty and five thousand men that drew the sword." The account is so plain, that a child of 8 or 10 years, would clearly understand it, as showing, that only the 25,100 were slain in the *one* battle, on the *one* day. It will be seen, that the 18,000, the 5,000 and the 2,000 killed at the different places in the pursuit, make up the exact and true number of 25,000 *in all*. But the Bishop has swelled this number to 43,000, by adding the 18,000 to the 25,000. While he was about it, he might as well have added the 5,000 and the 2,000, and have made his whole number 50,000. It would have looked *larger*, and it would not have hurt his story any more than the 18,000 he has with such gross impropriety or negligence added. It seems, indeed, rather difficult to suppose that the improper addition was not made *designedly*—the true number being so plainly and repeatedly given. But, if it be admitted to have occurred through misapprehension, or negligence, it shows—to say the least—that a theological writer, or any other, who could commit such a gross error, is deserving of but little, if any credit, as to statements he may make concerning the sacred records.

The Bishop's next objections relate to three other battles, and he merely alludes to them in the following words:—

"Or that in 1st Samuel iv. 10, where the Philistines slew of Israel 30,000 footmen; or in 1st Samuel xiii. 5,

where the Philistines had 30,000 war chariots ; or in 2nd Samuel x. 18, where David slew of the Syrians 40,000 horsemen."

As to the first of these numbers—the 30,000 footmen of Israel—there is nothing incredible. The army on each side was very numerous—as the texts indicate—most probably, nearly the whole military force of each nation, as each was striving to subject the other to its absolute and severe rule. The text says, "There fell of Israel thirty thousand footmen." They may not all have been killed, but probably a large proportion wounded more or less severely.

Here it may, once for all, be remarked, that, although in modern times numerous instruments of destruction in war have been invented, and are in use, which were unknown in ancient warfare, yet it is certain, from many historical records, that in early ages, and before those later instruments were brought into use, battles were more destructive of life than now, by reason that all of the contending hosts came at once into close hand-to-hand contest ; and with their usual weapons—swords, spears, and javelins—destroyed greater numbers comparatively in the same time. This has often been remarked as true ; and seems highly probable, especially on occasions such as the one between the Israelites and the Philistines, where each was contending, in reference to the result, either of dominion or of degrading and severe subjection.

As to the instance of the 30,000 war chariots, it is most probable that this is an incorrect reading—through error in transcribing—for 3,000 ; and this is the number

in the *Syriac* and *Arabic* versions. It is probable the Bishop knows this, and therefore might have refrained from mentioning the instance.

He further objects to several other large numbers, stated in the books of Chronicles, as composing the whole military force of the kingdom of Judah ; and he makes a most incorrect comparison as to extent of territory between that kingdom and three English counties which he names ; and states the former to be of less extent than those counties, when the fact is greatly otherwise ; for he unfairly omits to take into account the tribe of Benjamin, and its division of the land, which was united with Judah, and made one kingdom and territory—very far larger in all than those English counties. Moreover, during a considerable period in those days, parts of Edom were possessed by Judah ; and the Edomites were under subjection and tribute to the kingdom of Judah. And, further, that kingdom had been established for many centuries, and had become extremely populous ; and as not only that kingdom, but all the kingdoms and countries around were almost constantly engaged in warfare ; nearly every man that could bear arms was enrolled, or held, for military service. Thus the whole of such males would be, what the Bishop calls, “*warriors* ;” and, therefore, it is not extraordinary, but would certainly be the fact, that the military forces of Judah—and, indeed, of all those other countries—would be extremely large, in proportion to the rest of the population. Nearly every man, except the priests and Levites, was more or less a soldier, or *warrior* ; and, consequently, when wars occurred—which was very

frequently—immense numbers went forth to battle. These circumstances will, to a great extent, if not altogether, serve to answer and remove the several objections the Bishop has made in this chapter to other instances of the vast numbers in armies and military forces generally, and the great multitudes slain in battle.

Having finished with his objections as to certain numbers mentioned in Judges, Samuel, and the two books of Chronicles, he goes back to the Book of Numbers, and commences with the subject in the title of his chapter,—“The War on Midian,”—and writes as follows:—

“But how thankful we must be that we are no longer obliged to believe as a matter-of-fact, of vital consequence to our eternal hope, the story related in Numbers xxxi., where we are told, that a force of 12,000 Israelites slew *all* the males of the Midianites, took captive *all* the females and children, seized *all* their cattle and flocks, (72,000 oxen, 61,000 asses, 675,000 sheep,) and *all* their goods; and burnt *all* their cities, and *all* their goodly castles,’ without the loss of a single man;—and then, by command of Moses, butchered in cold blood, all the women and children, except all the women-children who have not known a man by lying with him.”

Who are meant to be included in the little word “*we*,” in the commencement of the foregoing extract, he does not intimate. Perhaps, he only means *himself*, like the newspaper editor, or, possibly, the few of his infidel, classical brethren, in this land and elsewhere. It is certain it will not include any believer in Divine revelation, either Jew or Christian. He does not here object as to any extravagant number of warriors, but

points his objection, first, to what he seems to consider the injustice, or rather, cruelty of the transaction, and most profanely compares it to the tragedy at Cawnpore. On these points, he must be referred to the Almighty and just Ruler and Judge over all. It may, however, be as well, to offer some words as an answer to his profane remarks and objections.

The Israelites were a people chosen by God to preserve the true religion in the earth; and, therefore, they were strictly prohibited from intermixing themselves with heathen nations, and were divinely designed and appointed to exterminate the seven nations of Canaan, and to conquer and destroy all other idolatrous and heathen nations who should oppose them. The Midianites, by the instrumentality of their women, were endeavouring to corrupt them, and thus draw them into idolatry and other sins. The women had yielded themselves as such base instruments, and the Israelites, by their profligate intercourse with them, had brought upon themselves the marked chastisement of the Lord, who, by a plague, swept away many thousands of them; and but for the pious and zealous conduct of Phineas, the priest, many more of them would have been destroyed. The Lord himself shortly after gave the command, which we see in Numbers xxxi. 2, to “avenge the children of Israel of the Midianites;” and, accordingly, by the direction of Moses, a thousand men from each tribe were selected for the purpose, and they went forth with the priest and “the holy instruments,” and effected the Divine decree, destroying the adult males, but saved the women. At this, Moses was justly dis-

pleased, because most of them had been the most profligate and wicked of the criminal parties. It was by his command that all of them, except the virgins, were slain, and also the male children. From the whole narrative it evidently appears, that all this was done with the Divine sanction and approbation. The women were adulterous and base criminals; and by their flagitious conduct, had justly forfeited their lives, which should have been taken in the first instance. As to the children, the same Being who gave them life, had certainly the right to take it away at any time, and in any manner, he thought proper. Regarding the eternal condition of these little ones, there can be no just doubt, but it would be a safe one.

With no greater presumption might the Bishop arraign and condemn the Divine dispensations of the earthquakes which, in different ages, have occurred, and whereby vast numbers of every age, and of every sex, have been suddenly destroyed,—the one at Lisbon as an instance,—or similar destruction of life at Herculaneum, Pompeii, and other places, by volcanic eruptions; or the myriads at different periods by the various forms of pestilence; or the thousands every year, in our own times, swallowed up in the great deep, by the tempests sent forth by Him who causeth the raging winds to blow, and the mountainous waves to arise. Surely the Bishop has read the awful and sublime declaration,—“If the scourge slay suddenly, he will laugh at the trial of the innocent.” In his chastening dispensations, He often takes away even the righteous with the wicked; but it is to entirely different everlasting allotments.

The virgins of Midian, who had not sinned like their mothers and sisters, were preserved in life, as was just and equitable; and they would be far better off than with their idolatrous and profligate people.

The Bishop, in a way to suit his own purpose of discrediting the narrative, proceeds to make his suppositions and estimates, as to the numbers of women and children killed on the occasion. The short answer to this is, that neither he, nor any other mortal, knows how many or how few they were, for Scripture is silent on the point. He expresses his amazement and unbelief at the statement, that not an individual of the Israelites was killed on the occasion. He has overlooked, or disbelieves, that the whole matter was by the command, and under the direction, of the Lord of hosts, the God of battles; against whose purposes, no wisdom, or might, or device of man can offer the least impediment. He does not seem to credit the inspired declaration, that "the horse is prepared against the day of battle; but safety is of the Lord;" and, probably thinks that David was fanatical and presumptuous in saying, "Thou hast covered my head in the day of battle."

The Bishop also thinks it impossible that the Israelitish army of 12,000 could have secured and carried off so many cattle and other spoils. He fails to remember that in all the encampments and movements of armies, there are very many attendants as sutlers, and in other employments; and, although he is fruitful in suppositions to support his own stories, he has here failed to suppose, what was every way probable, that the thousands of women prisoners, who

were accustomed from childhood to tending cattle and sheep, would be justly made to assist in driving them, and these, with the other attendants of the army, would be quite numerous enough for the purpose, even without a single warrior being employed in the work.

Next, he seems to be shocked at the idea of the doom to slavery of the thirty-two of the prisoners apportioned as the Lord's tribute, and he calls it "Jehovah's tribute of slaves, thirty-two persons." Now, this is an altogether unwarrantable as well as indecorous assertion. There is not a word, or the slightest intimation about slaves or slavery in any part of the narrative. These persons, as Scripture declares, were committed unto Eleazar, the priest, and "the Levites, who kept the charge of the tabernacle of the Lord, as the Lord commanded Moses." Being thus the servants of a God of mercy and employed in His sacred service, we may be assured they would be treated with humanity and benevolence, and would most probably become converts to the true religion.

In the concluding part of the chapter, the Bishop still follows on in the indulgence of his favourite *calculating* propensity, and after mentioning the death of Aaron, in the fifth month of the last year of the wilderness sojourn, he notices the several events which, as Scripture records, took place before entering Canaan, and makes his conjecturing calculations, as to the time required for the occurrence or performance of each, and contends that all of them could not have been accomplished within the remaining seven months of the year. He refers to the events of conquering the territories of

Arad, the Canaanite ; the destruction of the many Israelites by serpents ; the erection of the brazen serpent ; the several marchings and encampings ; the conquest and possession of the territories of the Kings Sihon and Og ; and lastly, the two visits of Balaam to Balak, and their conferences, with which transactions, however, the Israelites had no connection, and, therefore, they could not impede or delay their own operations.

Now, this one short answer may suffice, as to all the Bishop's merely unfounded suppositions, concerning the time required for the occurrence of those several events that Scripture is silent on the points ; and that neither he, nor anyone else, can make any calculations, having even the semblance of a true or even probable conclusion, as to the time which elapsed during their occurrence. But, we may well conjecture, that as the Israelites were now only a comparatively short distance from the Jordan, their several journies would be but limited. Further, it would not require a long time for the Divine chastisement of the people, by the means of the serpents. We may also feel assured, that Moses, after receiving the Divine directions, would not delay making and erecting the brazen serpent, for their healing. And here it is proper to mention, that this event of the erection of the brazen serpent, is directly authenticated by our Lord himself, who said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." (John iii. 14.) This reference alone, is perfectly sufficient, to show the truth of the narrative of the deliverance from Egypt ; and the whole of the recorded events, during the 40 years' wanderings and sojournings

of the Israelites in the wilderness. The Bishop will hardly have the presumptuous profanity to say, that the Divine, Omniscient Lord, did not know whether that event declared in the Pentateuch, was true or merely fictitious. A slight digression may here be allowed, for the purpose of mentioning, that our Lord has, also, most pointedly recognised and shown, the authentic character of the Pentateuch, by giving to the satanic temptations in the wilderness, the following passages of its sacred records, in *all* these, his answers:—

“It is written, ‘Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.’” “It is written, again:—‘Thou shalt not tempt the Lord thy God.’” “It is written, ‘Thou shalt worship the Lord thy God, and him only shalt thou serve.’” Deuteronomy viii. 3, 6, 13, 16; Exodus xxxiv. 14; Matthew iv. 4, 7, 10.

As to the Bishop’s suppositions, concerning the requisite time, for the conquests of the several territories mentioned in the texts he has cited, he may be told that the 600,000 warriors, as he has called them, and who were now of this second generation, *real warriors*, would make very quick work of it; especially, if, as we may well suppose, they were divided into 10 or 12 armies, of 40,000 or 50,000 each, all operating at one time. In short, to close remarks on this story of calculations as to time, which the Bishop has so elaborately framed, from his own chimerical and ridiculous suppositions, it may fairly be said, that the whole of those enumerated events might very well have been accomplished, in a much less period, than those remaining 7 months which terminated the 40 years.

Comments on Chapter XXIII.—Containing “Concluding Remarks.”

IN the commencement of this chapter the Bishop expresses his apprehension, that some who have perused his book, and assented to its disclosures, will be desiring “something to supply the loss,” and “fill up the aching void” which they have experienced, by abandoning their previous belief in so large a portion of the Scriptures, as he takes for granted he has now shown to be unhistorical and untrue. He thinks such persons have a just claim upon him of that kind, to give repose to their disquieted minds. In merciful consideration, therefore, of the distresses of all such persons, he has partly promised to afford them, at some future time, in place of those discarded Scriptures, a revelation of his own, which will fully afford them the desired relief, and re-model and establish their religious faith. He intimates, however, that he cannot at present furnish that composing and satisfying revelation, because of his being engaged in further endeavours to impeach the veracity of the Pentateuch; and to show, as he says, the groundlessness of the general notion of Scripture inspiration. Now all this, on the part of any layman, could only be considered as frantically absurd, as well as presump-

tuously wicked. But in a person holding the office of a Bishop in a Christian church, it is, indeed, without any parallel, for proud and bold profanity.

As a temporary supply to that supposed “aching void,” and for the relief of those “troubled minds under present circumstances,” the Bishop prescribes an application to his lately published commentary on the epistle to the Romans. Now, to use a common saying, the *remedy* here prescribed is *worse* than the *disease*; or to use another *simile*, a resort there for obtaining any real or truthful repose, would be very much like going from *bad* to *worse*. In that commentary the Bishop has gone as far in distorting and defacing New Testament truth, on some most important points, as he has transgressed by his profane denial of the veracity of the Pentateuch. He has here repeated the same unscriptural scheme, or plan, set forth in that commentary, namely, that of obtaining the Divine mercy and forgiveness, altogether independent of the sacrificial and atoning death of our Lord; and without any reliance thereon for our pardon and justification. This gracious and consoling doctrine—so plainly revealed in such numerous passages of New Testament Scripture—the Bishop altogether omits to notice, in the plan he has *invented*, and here laid down, for obtaining salvation. According to this plan of the Bishop—which appears of a Socinian character—those numerous Scripture passages, declaring that precious doctrine, would be without any spiritual application or meaning. That plan, indeed, if not *directly*, yet by plain *implication*, denies the truth of those Scripture texts which declare that the Saviour “gave himself a ransom

for all,"—"for the life of the world,"—"tasted death for every man,"—"bare our sins in his own body on the tree," and "shed his blood for the remission of sins;" and that only by faith in that atoning sacrifice can any be justified and have peace with God.

On the Bishop's plan of salvation, as he has revealed it in his commentary on the Romans, and here, in this book on the Pentateuch, there would have been no need whatever for the Saviour's advent or death. Others, and mere men, as divine messengers, could have taught all the doctrines and precepts needful for obtaining salvation. On the contrary of this, the whole tenor and strain of the Scriptures plainly teach, that forgiveness and salvation, are only to be obtained, through faith in our Lord's having given his life, as an atoning sacrifice on our behalf.

In an early part of the Bishop's book, he speaks of "the clear shining of the light of truth," which has led him to "the painful conviction," which he has repeatedly asserted, that the Scripture books he has impeached, are not "historically true." He has given no information, as to the source or quarter from whence that light shone into his mind. He does not in any way intimate, that he derived it from any part of Divine revelation; and that alone, would lead every Christian to conclude, that his supposed light did not come from any genuine or reliable quarter. As he has in his book, so often referred to geological discoveries, as controverting Scripture, it is possible that he has drawn that supposed light, from some speculations or discoveries in the gloomy and shadowy bowels of the earth. Whether such

speculations are of more value and authority than the revelations of the Bible all Christians, as well as rational persons, will readily judge. The Christian who hears of this *new light*, of which the Bishop of Natal as become possessed, will doubtless, call to mind the words of the prophet, "If they speak not according to this word, it is because there is no light in them;" and his further declarations concerning those, "who put darkness for light;" and also the sayings of our Lord, "I am the light of the world; while ye have the light, believe in the light." "But if the light that is in thee be darkness, how great is that darkness."

The Bishop holding the unscriptural opinions he has put forth, in that commentary on the Romans, and repeated in this book on the Pentateuch, regarding that most important doctrine of justification alone, by faith in the atoning death of our Lord,—ought, in common fairness for that reason, as well as for his denial of the truth of the Pentateuch, at once to relinquish his office of Bishop, in a church which holds justification, only through faith in that atonement, as one of its cardinal and most essential doctrines. In treating of giving religious instruction to our children from the Bible, he says:—

"In order to avert the shock which our children's faith must otherwise experience when they find, as they certainly will before long, that the Bible can no longer be regarded as infallibly true in matters of common history—as we value their reverence and love for the sacred book—let us teach them at once to know that they are not to look for the inspiration of the Holy One, which breathes through its pages, in respect of any such

matters as these, which the writers wrote as men, with the same liability to error from any cause as other men, and where they must be judged as men, as all other writers would be, by the just laws of criticism."

What an idea the Bishop must have of the infinitely wise and benevolent God, in supposing that he had so little power or regard as to his own revealed truth—given as a ground for the hope and salvation of his rational and responsible creatures—as to suffer that truth to be so mixed up with falsities, and fabulous, and legendary tales, that they must either receive them both as *veritable*, or else would be under constant embarrassment and difficulty in regard to rightly separating them, or distinguishing the *true* from the fabulous and *false*. Suppose his advice respecting children's religious instruction, were, at once, to commence in accordance with the mythical and false character he assigns to the Pentateuch, and be universally carried out in families, and Sunday schools, and from the pulpit, and in other religious ministrations; how long does he suppose any other part of the Bible would continue to be regarded by the children as a Divine revelation? They would naturally, and consistently become infidels as to the whole of the book, and the true religion, humanly speaking, would soon vanish from the earth. Indeed, all the parents and other instructors of the children, the Sunday school teachers, the ministers, including the Bishops, must, themselves, have previously become such infidels.

Suppose the superintendent of a Sunday school, in concurrence with all the teachers, were to address the assembled school in such terms as these:—"Dear

children,—It has lately been discovered that the first *six books* of the Bible are not to be depended on as altogether true, but contain many fabulous and false stories: the accounts you read there, as to the Creation and the Deluge; concerning Noah's ark, and the preservation therein of himself and family, and the beasts and birds; and the burning of Sodom and Gomorrah; the histories of Abraham, Isaac and Jacob; the beautiful story of Joseph and his brethren; the account of Jacob and his family going into Egypt; and the bondage of the Israelites there; and Pharaoh's daughter finding Moses in the basket of bulrushes, and adopting him as her son; the departure of the Israelites from Egypt; their passage across the dry channel of the Red Sea while the water overflowed and destroyed the Egyptian army; the pillar of cloud and of fire from God, guiding the Israelites through the wilderness; and His daily sending them manna from heaven, and supplying them with water from the rock; and giving them good laws for their government; parting the river Jordan for their passage; and giving them possession of the land He had promised—all these accounts and histories, after having been believed for more than *three thousand years*, and by very many nations of the world, have lately been found to be, to a great extent, fictitious and false; and, therefore, you must no longer consider them to be altogether true; but in many particulars, like mere romancing stories." The children, on hearing such an address, and finding it confirmed by their parents, and hearing the same from the ministers, would inevitably begin to think, and very soon conclude, that as such a

great discovery had then been made, most likely, in a year or two more, it would be found out that the greater part, or all of the rest of the Bible, was equally uncertain and fabulous. Under such instructions and circumstances, that generation, and the others succeeding, would, inevitably, become altogether infidel as to the whole of revelation—both as to faith and practice. Such would be the certain effects of this Bishop's recommended method of religious instruction for the rising generation.

And now, in bringing this Review to a close, the hope and just expectation may be expressed, that the national church, in which he officiates in such a high, responsible, and influential position, will at once take the most effectual means to relieve itself of such an open enemy, not only of its own faith, but of all revealed truth. In every other denomination, calling itself Christian, an instance of such openly avowed and enlarged apostasy, from the very foundation and fundamental principles of all forms of Christianity, would instantly be dealt with; and the profane offender be promptly excluded from every church office and fellowship. Neither a Jewish or Christian church, or society, could consistently retain such a person within its communion.

If there is not now any supreme authority within the national church, which can at once deal with such a case of open apostasy not only from its own articles of faith, but from the primary principles of all revealed religion, and expel the *corrupting* offender, surely some such authority ought to be immediately provided, as will promptly reach the case, and effect the urgently

needed remedy. Should this grossly offending dignitary be suffered to remain in his present or any other clerical office, not only will the *poison* of his profane publications continue to corrupt and destroy, through the church to which he professedly belongs, but elsewhere in Christian society, and the church retaining him in its office and communion, will expose itself to the censure and reproach of the rest of the Christian world. It may, therefore, well be concluded, that the English National Church, will take the most prompt and effective means, of avoiding the imputation of suffering such an apostasy within its pale; and by the prompt expulsion of the offender, manifest its continued reverence and love for the oracles of Sacred Truth.

THE END.

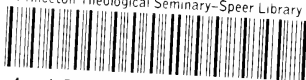
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